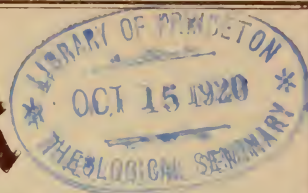


The Outlook of Missions

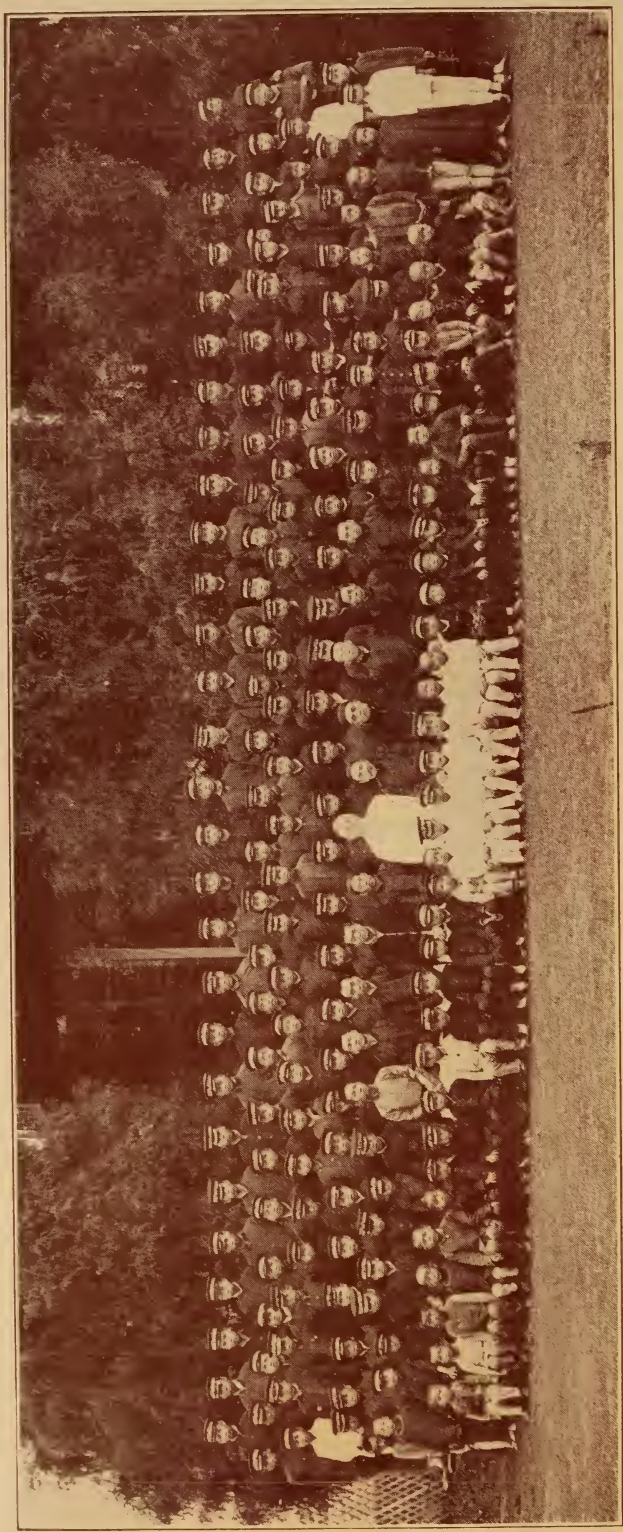
Volume XII

Number 10

October, 1920



Delegates at 1920 Lancaster Missionary Conference
Class in "The Bible and Missions" at Ohio Conference



TEACHERS AND STUDENTS OF EASTVIEW SCHOOLS, SHENCHOWFU, CHINA, THE REV. J. FRANK BUCHER, PRINCIPAL.

“These schools are Christian in every sense of the word. Not the least compromise is made with non-Christian ideas and customs. Bible study is part of the curricula. The Student Y. M. C. A. is flourishing and conducts voluntary Bible study classes, personal work campaigns, social affairs, and assists in securing students for the Inquirers’ classes. Attendance at the regular religious services on Sunday and at the daily Chapel services is compulsory.”—New Catalogue.

The above interesting picture presents the teachers and students of four departments of the Eastview Schools situated at Shenchowfu, China. The new catalogue for 1920-1921 gives the enrollment of these departments during the past year as follows: Middle School (High School), 30; Higher Primary School, 90; Lower Primary School at East Gate, 46; Lower Primary School in Main Street Chapel, 25. In addition there are Lower Primary Schools in operation at Luki, 22 students; Wusuh, 33 students, and Chiping, 42 students, making the total enrollment for the year 293.

The Outlook of Missions

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The Quiet Hour



This commandment have we from Him, that he who loveth God love his brother also.

—John 4:21

How sweet and gracious, even in common speech,

Is that fine sense which men call courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives its owner passport round the globe.

—J. T. FIELDS.

The highway of holiness is along the commonest road of life—along your very way.
In wind and rain, no matter how it beats—it is only going hand in hand with Him.

—MARK GUY PEARSE.

A religion of the heart and not of the mind is emotional and perilous. A religion of the mind and not of the heart is mechanical and cold. A religion of the heart and of the mind is fundamental and powerful. Jesus Christ summons both the emotional and intellectual into noble exercise.

—F. W. PATTISON.

We pray so listlessly that our mind wanders and we are troubled with all sorts of wandering thoughts, and what are wandering thoughts but an evidence that we are not praying with all our strength?

—CHARLES E. JEFFERSON.

"One of the queerest things about queer humanity is the fact that so many men believe that shoddy and flimsy character will wear just as long as the real goods."

It is only in the place which the Lord has from eternity chosen that we can offer the acceptable sacrifice which is our reasonable service.

—J. STUART HOLDEN.

"The securest resting place a soul can find is in the love of God. Love insures his being a God whose obligations will be met and whose hatred of sin will not consume the sinner with his sin."

Christ's religion involves complete submission to the will of God in filial loving obedience. It links in indissoluble bonds creed and deed. As it regards the doing of God's will as that which brings Heaven upon earth, so it looks with fear and with loathing upon sin as that which separates man from God, constitutes its own hell whether here or hereafter, and corrupts the very being of the soul.

—HOWARD S. BLISS.

Courage, My Heart!
High hills obstruct our way
Across the fair, white road
From yesterday;

Yet, I admonish you, take leave of sorrow,
The guide-post points us white, fair roads
Again—to-morrow!

—EDNA MEAD.

Lord, I have shut my door!
Come Thou and visit me. I am alone.
Come, as when doors were shut Thou cam'st
of yore
And visitedst Thine own.
My Lord! I kneel with reverent love and fear
For Thou art here!

—M. E. ATKINSON.

We cannot be neutrals in the warfare with sin and Satan. Either we are on Christ's side and fighting with Him, and His light is in our faces and His joy allures us on, or we are ranged with His bitterest foes and are striving against Him. "He that gathereth not with me scattereth abroad."

—MARGARET E. SANGSTER.

Impress your visitors with the Christian temper, the holy atmosphere, the courtesy, the mutual consideration and the affection of your household! These are the things which they should treasure as a holy retrospect. A man's life consisteth not in the abundance of the things that he possesseth.

—F. B. MEYER.

THE PRAYER

O UR God and Father, we ask that Thou wilt be with us in the hour of testing, granting us grace to be found faithful. We pray that Thy love may kindle love in our souls. We ask that Thy Spirit may cleanse us from defilement, and may perfect us in holiness. For our Saviour's sake. Amen.

—JOHN GARDNER.

THE OUTLOOK OF MISSIONS

VOLUME XII.

October, 1920

NUMBER 10

The Missionary Conferences

Undergirding the Future

A group of men, not long ago, were talking about several churches that had gone over the top in the Forward Movement Campaign. Finally one remarked, "This is all very fine. But the question is, will all these subscriptions be made good? The only way to make sure is to undergird it with spiritual life."

This, we believe, is what the Missionary Conferences are doing. They are undergirding the future. As our Lord promised His disciples "Greater things than these shall ye do;" so will coming activities surpass those of our day. We believe the achievements of the young people who are in our conferences now, when they come to leadership, will be splendid to behold. The faith we have is that these conferences are putting in the undergirding that makes great things certain. How?

1. *By opening our eyes.*

No one will read a book unless in some way he has seen it would be worth while. We make our decisions after we see the possible outcome. This conference has helped us to see the worthwhile opportunities in ordinary life, in our church, in the mission field, for life investment.

2. *By challenging us to submit our wills to the will of God.*

First, comes the vision, then its acceptance; first the appreciation, then the action. Every one surrenders to some thing. We may permit the "God of Getting On" to rule over us; we may surrender to the ambition for fame; we may submit until pleasure and self indulgence become our Master. Our conference has aided us in seeing that there is no challenge to compare with the profitableness of doing the will of God. Many have surrendered to this conviction and will go out to live lives of power.

3. *By showing how.* All life needs cultivation. Garden plants must be hoed and weeded. The child must be directed. The growing Christian needs not only to know how to strengthen his inner life, but also how to make his efforts for his church effective. The teaching and the inspiration of the conference fellowship has made many stronger for working out their own salvation and that of their church.


We have been in touch with these summer conferences for some years. There is no other single effort that is cause for greater hopefulness. We are expecting great things. In our church, they are undergirding the future.

ERNEST N. EVANS.

Indianapolis, Ind.

Seeing is Believing—and Knowing

PAUL L. SCHAEFFER

AST spring we *thought*, "The people of the Reformed Church have been awakened to a new sense of duty along the lines of Christian Service. They will respond to our appeal for the support of the Missionary Conferences." Last spring we *said*, "Come to our Summer Missionary Conferences and you will enjoy a great treat." Last spring we *promised*, "If you come or influence others to come you and your church will be greatly benefited." The conferences have been held. Summer has passed. Autumn is upon us. Cooler weather, falling leaves, reopening of schools, tell us that. Does anything tell us that the people of our Church have been awakened to a new sense of duty, that you, who attended our Missionary Conferences, *have* enjoyed a great treat, that individuals and congregations *have* been benefited by attending a conference? Well, rather. You and we have been shown. Both of us have *seen*. Therefore we have every reason to *believe* and *know*.

The bright and eager faces of the delegates appeared early at the scenes at five of our Conferences. There were the familiar faces of those who have been for years the faithful supporters of our Conferences, and also many new faces which were flushed in anticipation of promised treats. Of course, at first there was a great deal of scurrying and the usual confusion until all the delegates had been assigned rooms and they had become thoroughly acclimated. Then came the first of the multitude of announcements. Book rooms started their business of selling text books, note books and pencils, and after a song and invocation the opening services were begun. The ball which had thus been started rolling gathered momentum as the week progressed.

Every morning was begun with informal prayer, conducted at most of the Conferences by small groups which met at various places. After this came breakfast, and it was very seldom that any one was missing here. The Bible Period was

the first session on the day's program. At this time the delegates found opportunity to hear some of our strongest leaders give a presentation of the missionary message of the Bible. When this period was over the delegates separated into the different Mission Study Classes. At each of the five missionary conferences, namely, Frederick, Tiffin, Ridgeview Park, Lancaster and Collegeville, the themes for Mission Study were the same. These themes were based on the following books: "The Near East," by W. H. Hall, "The Church and the Community," by R. E. Diffendorfer, "Tohoku, the Scotland of Japan," by Christopher Noss, and "Serving the Neighborhood," by R. A. Felton. A ten minute intermission was then observed while the delegates gathered again into one body to hold an informal conference with Home and Foreign Missionaries and other leaders in Church work. The last period of the morning had, at each conference, the W. M. S. study class, using the book, "The Bible and Missions." At Tiffin and Lancaster the methods of Missionary Education in the Sunday School were taught in four departmental groups at the same time. An Institute Hour took place at this period at the Frederick, Ridgeview Park and Collegeville Conferences. The Tiffin, Ridgeview and Collegeville Conferences were fortunate in having Miss Catherine A. Miller, recently appointed in the Young People's Department, conduct a class for workers in Young People's Societies. Her inspiring influence was greatly appreciated.

At the dinner table the delegates found great sport in inventing verses and attempting to sing them. These were usually directed against some outstanding leader or a rival delegation. The recreation in the afternoon was in some instances as great an education as a pleasure. Many people learned to play tennis and pitch quoits. Interesting tours and hikes were taken. Such games were played that everybody acted and really felt about the same age.

As twilight approached thoughts be-

came more serious and the delegates listened to the talks on Life Service, and the needs and opportunities of Christian Service. Following this, the evenings were brought to a fitting close by Platform Meetings at which Home and Foreign Missions and the Forward Movement were reviewed. Each day was replete with inspiration, information, and wholesome fun.

Listen to some of the expressions of the delegates at the end of the week. "I never thought a missionary conference was anything like this. I have never spent a more pleasant vacation, and shall surely be here again next year." We all have somewhat the same feeling. Each year we realize what a conference has meant to us only after the conference is over.

After the last session the same faces which arrived a week before turned now in the other direction. Some of them were more serious looking, yet all were smiling. There was a significant light shining in many of the eyes. There was a purposeful look on the whole departing delegation. You saw it. We saw it. And we are now beginning to see really what it means. Scores of young people have made their decisions for Christian Life Service. Some of them made public at a Conference their decision to devote their entire life in such service.

At each of the five missionary conferences that were mentioned, a conference paper was published by the delegates. The Frederick Missionary Conference selected for the title of their paper "Fremicon Echoes." "The Hi-O-Cen Waves," the name of the Tiffin Conference was suggested by the fact that the two Synods, Ohio and Central, expect the conference influence to extend to every shore beyond the seas. The Lancaster Conference preferred to call its paper "The Lancaster Light." "Ridgeview Breezes," appropriately became the name of the Ridgeview Conference paper. The Collegeville Conference was the last one held and it lifted its voice to call the paper "the Louder Call for Missions." In these conference papers the meetings

of the week and the whole life of the conference is reported.

The Mission Study Department will be glad to furnish copies, at the rate of 10 cents per copy, 25 cents for three copies, and \$1 for 15 copies.

The Near East

During the past few days the Near East has indeed been brought very close to us. It may rightly be called the Cross-roads of the world. Situated in almost the very heart of the Eastern Hemisphere it forms a bridge between three continents: Europe, the continent of the present; Asia, the continent of the past; and Africa the continent of the future.

Scarcely any part of the Near East is more than two hundred miles from the sea and railroad development is possible. The three great centers of the Moslem world are Constantinople, the political center; Cairo, educational center; and Mecca, religious center. Because of its accessibility by water and land, there have drifted into and out of this vast area many nations; and as religion is the basic element of every Oriental's life, not by choice, but by birth, many sects are found.

The strongest of these non-Christian religions is Mohammedanism. To be a follower of Mohammed is not hard. Five things only are necessary: to confess that there is no God but God and Mohammed is His prophet, to pray five times a day; to fast at stated periods; to give alms, and to make one pilgrimage to Mecca.

Modern missions in Turkey are an attempt to show all in that country what true Christianity means in the individual, the family and in society. To try to convince the Mohammedan by argument that Mohammed is the false prophet and that Jesus Christ is God would be a failure.

While the work of our missionaries among the Mohammedans during the past century has not been fruitful so far as large numbers of converts are concerned, the World War has opened up wonderful opportunities and possibilities so vast that none can prophesy as to the outcome.

Missionary Conferences

A Missionary Conference is a big affair. It is big in what it includes. It is greater than what its name is believed to imply. Some think that to call it missionary is to narrow its scope and lessen its value to all. Everyone who has been at his first one knows that things are different from this. It is a demonstration of complete Christian living. The morning prayer groups quicken and tighten the spiritual undergirding that holds up the work of the day. The study hours call forth the effort and toil without which life makes no advance. The question conference is typical of the humility and teachableness characteristic of every growing man. Play time is an acknowledgment of the necessity of amusement. We must unloose the belt. Pleasure has its proportionate share of the day. It is the dessert. What a picture of fellowship—Christian fellowship for every day back home—is the wholesome, hearty freedom under the trees, on the hikes, in the halls. Through all these changing hours up here in this place of privilege runs the determined but happy (desire) purpose to do all for Jesus Christ. *Then why call these missionary conferences?*

Because the supreme expression of a true life is giving out to others the secret which has made it so free and full and fruitful. Because, all things being equal, the greatest opportunity of influence and service is in making Jesus Christ known, and the widest sphere for life investment is among the multitudes who need. The most important place for each individual is where you are. The most important task to let men through your life, see Jesus. This is why we have missionary conferences—**TO HELP YOUNG PEOPLE LIVE THEIR LARGEST AND FULLEST LIVES WHEREVER THEY ARE, FOR JESUS CHRIST.** And the Missionary is the field in which such a life may find its fullest and most heroic unfolding.

—E. N. E.

With our Bibles and Dr. Burghalter

The forty-five minute Bible Period under Dr. Burghalter, which constituted the opening of each day's program of work was characterized by unconventionality, vigor of presentation of the message, originality of material and viewpoint and above all by the gripping challenge to real Christian service, sacrifice and life. One could not help but feel that behind Burghalter's words and challenge there were the actual scenes of world need and opportunity that gripped his soul during his recent tour in the East. He endeavored to cause the conference to see how God is moving toward a goal throughout human history, that He has been and is moving toward a world Kingdom of truth and righteousness. The coming theology is "Kingdom" centric, for which there is indeed most convincing proof in the sayings of Christ and throughout the gospels.

The theme for the week was Phil. 2:15. "Have this mind in you which was also in Christ Jesus." The themes for the five days "Seeing With Christ," "Praying With Christ," "Purposing With Christ," "Working With Christ," "Conquering With Christ."

The message must have been most discomforting to any that had the notion of getting to heaven on flowery beds of ease. Presumably there were no such folk, for they crowded into the room each morning as tho it had been a banquet hall. The Reformed Church is getting ready for Kingdom Christianity.

—R. W. B.

"Sunset Glories"

"Day is dying in the west" when the Sunset Service is held in God's own cathedral of trees, grass and sky. This is one of the most sacred hours of the whole week's program, under the leadership of Dr. H. J. Christman, President of the Central Theological Seminary, Dayton, who in his splendid addresses each

evening to all, emphasized "Life Service" especially to the young people. He opened up the Scripture to us, in order that we might see God's plan, in preparing for His service.

Whose work is this, the guidance of men and women to service? Not the Seminary or the College, these will take care of our young people after the parents, pastors and teachers have given them the light and caused them to have a love for this service in Christ.

What is needed? Hand in hand go the spiritual and physical helps. Medical missionaries are required as well as those for the souls of men. The successful man is the one who saves the soul and not the one who saves the dollar.

Churches, congregations, individuals, how many young people have you interested in becoming a "Life Time Recruit?" Challenge the boy and girl for "Whole Time Life Service." The hero and heroine of the home is the one who does the real service for Christ.

What hour could be more sacred in the out of doors, than the one to help us to surrender ourselves to this work, or to spread it to our people at home, than the Sunset Hour.—M. E. M.

The Church and the Community

Graham Taylor saw the church as Christ standing in a community, his loving hands outstretched in service for others. When a man who knows community work as Graham Taylor knows it, gives the church such a place, God forbid that the Church should fail, and that Christ's loving hands should be shackled with race prejudice, with unfair opinions, with hate and distrust!

Thirty-seven church members, desiring to know and understand, met in the discussion of the Church and the Community, a book written by Ralph Diffendorfer of the Home Missions Survey Department of the Interchurch World Movement. Unable to adequately cover so vast a subject in six chapters, the author attempts to start us on the "road to understanding," and with Christian principles as a foundation, we are able to grasp the industrial situation, the desire for co-operation in business, the need for good housing. Christians know the value of a single human being, from the little child to the oldest adult. They have known it for nineteen hundred years and still it was necessary for Law to proclaim it so only a few years ago, so that



LEADERS AND COMMITTEE MEMBERS, OHIO MISSIONARY CONFERENCE, HELD AT HEIDELBERG UNIVERSITY, TIFFIN, OHIO.

human beings would not be enslaved in great industries. Today, when industry is being slowly, yes, very slowly, changed, let us as Christians stand for doing "justly to all men." Keeping as the central idea the value of a personality, let us demand well-lighted, well-ventilated, well-equipped houses. "And Jesus grew in wisdom, and in stature, and in favor with God and man." Mental and physical, spiritual and social development, are dependent on good housing, good environment. Can every man, woman and child in America have it?

Briefly the class studied life and its great possibilities in a community, the co-operative enterprises in process today, industry, and some very complex church situations. The church is by nature a center of spiritual life, to be sure, and of social life for a few. It should be a civic center, teeming with enthusiasm for the huge problems of society today, and revolving them slowly in the light of its own spirituality, in the light of the understanding and deeper wisdom that comes from above.

CATHERINE L. NAU.

Pittsburgh, Pa.

Youth And the Church

The outstanding feature of the Collegeville Missionary Conference of 1920 is the spirit of youthful vigor everywhere manifested. Never before has such a proportion of registrants been young people. Never before have the older delegates caught, so completely, the enthusiasm of youth. What does this signify for the future conferences? What, for the entire church? *Youth—the hope of the World*—a commonly accepted slogan since the publication of Hagerdon's famous book, "*Youth, the Hope of the Church*" should be the vision of the Reformed Church of eastern Pennsylvania after the experiences of the 1920 Collegeville Conference.

The church has been in the past, and too often still is, an adult church—of

adults, for adults and by adults. Thoughts have been focused on preparation for heaven—and the nearer the traveller has approached the end of the journey—the more grooming for the experience has been given. "But," comes the answer from many, "we have a Sunday School as well as a young people's society for our young people—and they are always welcome at the church services. These services are as much for young as for the old." Listen, a hundred years ago the commonly accepted idea of the way to rear and educate children was to make them miniature grownups. The boy of eight was, in dress, acts and speech, expected to be a small replica of his father. The girl of the same age was made to ape her mother's styles. The educational pioneer who pointed out the stultifying effects of such child training made a name for himself in history. His was a service for humanity. Such out-of-date child training methods make you shudder. "A crime" you say. But no greater crime than those still committed in many of our churches where adult religious experience, adult attitude toward God, adult opinions of life and adult prejudices toward recreation, and adult methods of Christian service are being urged upon the young people of the community.

Pastors, elders, deacons, church leaders, everywhere! The delegates of your church to the Conference are coming home with a widened vision, not only of the foreign mission field, but of community service as well. They are coming back not merely to tell about the conference, not only to pass the vision itself on to others—they are coming back to seek things to *do* in the church and in the community.

Will you offer them youthful, worthwhile opportunities?

WAYNE E. DAVIS.

Allentown, Pa.

"Praise, if given wisely, can soothe wounded feelings, inspire to better achievements, restore courage, conquer faults and make life generally more cheerful and worth while."

Ridgeview Over the Top

WITH many regrets, the greatest number of delegates that ever assembled at the Ridgeview Conference, wound their way through the curved paths of the Park to the station, at the close of a perfect week. Just one week earlier, as the different groups arrived on the grounds, the greetings that fell upon our ears, told us that many who had attended the Conference before, were happy to return.

The registrations numbered 169, with a total attendance of more than 200. The large number of young people was gratifying and added much to the Conference. The young ladies' class alone at our Sunday School numbered seventy-five.

The different classes were well attended and much enthusiasm was shown in both the adult and young people's work. The Junior work under the direction of Mrs. M. G. Schucker of Pittsburgh is especially to be commended. The Bible Study with Dr. Theo. F. Herman was a choice hour. The Mission Study classes brought forth interesting discussions on both home and foreign topics. The Institute periods cleared up many things concerning the Forward Movement, Life Service, the Mohammedan World, and our Missions and Missionaries in China and Japan.

The opening sermon delivered by Dr. Herman was well attended and much appreciated. Tuesday and Wednesday evenings were given to the Forward Movement plans and pictures. On Thursday evening, the foreign missionaries present conducted a memorial service for those who have so recently been snatched from our ranks in China and Japan. The missionaries present at the Conference were Rev. Alfred Ankeney and Rev. Ezra H. Guinther of Japan and Dr. Lewis R. Thompson of Shenchowfu, China. The number in attendance at the early morning prayer service showed the devotional spirit of the delegates. As the sun sank slowly behind the distant hills, it was a real joy and inspiration to listen to the beautiful messages

given us by the different leaders of the Sunset Service.

The Sunday School was conducted by Prof. George D. Robb of Altoona. The Conference sermon was preached by Dr. F. C. Nau of Grace Church, Pittsburgh. The cream of the Conference, possibly, came on Saturday evening, when nine young people, eight women and one young man, consecrated their lives to the work of the Master by offering themselves as foreign missionaries. This was a great joy to all and we hope that our Church people as well as Ridgeview people, will remember them in their prayers as they prepare themselves for this work.

Another crowning feature was the pageant, "The House of Brotherhood," by Mrs. Edward F. Evemeyer, which was presented on Sunday evening. This was perhaps the first time that such an elaborate pageant has ever been prepared on the grounds. It was a most beautiful presentation, bringing out the spirit of brotherhood. It was prepared under the direction of Mrs. James M. Runkle.

The recreation was such that all found something to please. Music, stunts, hikes, tennis, ball games, camp fires, and lantern parades were some of the amusements. This important part of the program was under the direction of Rev. H. H. Wiant, of St. Mark's Memorial, Pittsburgh.

The spirit of goodfellowship was one not to be forgotten. Dr. Herman says, "When God sorts out the weather, it is just right; when Washington makes it, it is a trifle mixed." God makes our Ridgeview weather.

A Conference paper, a new feature, will be printed under the name of "Ridgeview Breezes." This little paper will set forth in greater detail the work and the play of the Conference. I am sure it will be treasured by all who have been in attendance and we hope they will pass it on that more of our people will come in closer touch with Ridgeview and its advantages and make each year bigger and better than the last.

LUCY WELTY.

Pittsburgh, Pa.

Excellent Conference at the Mission House

CONFERENCE WEEK at the Mission House remains as a delightful memory in my life. Located in a rural district that is famous for its fine herds of Holstein cattle that graze in motley groups about the wooded lakes and rivers, and break the quietness of the green pastures—'twas a wonderful spot for our vacation, yet the place was only incidental. So inspiring were the meetings, and so fine was the fellowship amongst the delegates, that it would have been a pity to have missed the conference even had it been on a desert island.

The devotional services were led by Dr. Frank Grether. Emphasized by his long experience, and by his years of study, his words were doubly convincing and true. His Heidelberg Catechism class was intended for the young people, but apparently all delegates were young when this class-hour rolled in. He caused the assembly to feel that the Catechism was a book to be proud of, and one to be studied sincerely.

During the School of Methods' hour the best ways of doing the various forms of church work were presented and discussed. A series of classes were conducted by leaders of the Mission Study Groups in a manner that delighted young and old. Dr. A. E. Dahlmann presented a course of lectures on New Theology that aroused so much interest that a popular request was made to have these in the afternoon to avoid the otherwise necessary time limit.

During the Institute Hour, or Round Table, questions were presented that dealt directly with Christian duties and training. The revival of family worship was urged, and the latent possibilities in the Forward Movement and in Stewardship were emphasized. On Friday the business meeting was held, and a new Conference Committee was elected for 1921. Rev. E. L. Worthmann of South Kaukauna, Wisconsin was chosen to be chairman. His acceptance was greeted with enthusiasm. He expressed the hope

that to him the same fine co-operation would be extended that was evidenced toward our Rev. Calvin Zenk this year.

Sunset Meetings, conducted by Prof. K. J. Ernest, were held upon the Campus. At these meetings the quiet, the environment, the hymns, and the comforting words of the Gospel made us feel the nearness and love of God.

Inspirational meetings were held during the evenings. Monday evening Miss Carrie M. Kerschner gave an address to the Woman's Missionary Society of the Northwest Synod, and made her listeners feel the importance of their active part in Christ's work. Miss Lydia A. Lindsay, our missionary in the Far East spoke enlighteningly on present day conditions in Japan.

The Lord's Day services were well attended, and were a fitting climax to the week's activities. The German sermon in the forenoon was preached by Dr. H. C. Nott. Dr. Henry Gekeler spoke to us during the consecration meeting in the afternoon.

The Recreation Committee provided opportunities throughout the week for enjoying tennis, baseball, volley-ball, boating, swimming, hiking, croquet, and other out and in-door sports. Naturally with such provision made, nothing tempted the young people to seek special enjoyment in the nearby town.

Considering that this entire week was provided for the very nominal sum of eight dollars, it is not surprising that many passed remarks similar to these that are credited to a minister from Cincinnati: "Words wouldn't describe it! (with a broad smile). Next year I hope to bring my entire family up here. Where else could I give them the like for eight dollars?"

A general impression of how visitors were impressed is readily gained from the following testimonies:

Miss Ella Klumb, President of the Woman's Missionary Society of the North West Synod, "It was without doubt the best, biggest, and busiest conference of all five, and I have not one single criticism to offer. There was a

wonderful spirit and harmony displayed throughout the entire week. The spiritual impressions made were deep."

Mr. Wise, Treasurer of Board of Home Missions of General Synod: "A pleasing and delightful experience to be here. The people in the Northwest Synod are certainly awakening."

Rev. L. D. Benner: "Conference was good, and surely a big delegation is expected for next year."

"Housefather" Rev. Geo. Grether:—"Spirit of the Conference was excellent."

Mrs. H. Esch, Mrs. Anna Schneider, and Mrs. H. Spoentgen, all Conference Committee members: Appreciated the fact that the people appreciated their efforts. "Housemother" Mrs. Geo. Grether "The appreciative crowd cheered up the workers."

And Miss Carrie M. Kerschner, Executive Secretary of the Woman's Missionary Society of General Synod, voiced a general feeling in these words: "Just the best ever! In the bigness of its spirit I recognize great possibilities for the future of our missionary work."

CLARA GRAEF.

Plymouth, Wisconsin.

The Lancaster Missionary Conference

The second annual missionary Conference was held at Lancaster, Pa., July 31-August 6, inclusive, in the Theological Seminary and the F. and M. Academy buildings. Nine conferences preceding were held at Mt. Gretna. Under very favorable surroundings the Conference opened Saturday evening with the presentation of a pageant, "The House of Brotherhood," staged at the Academy and rendered by the young people of St. Peter's congregation, Rev. R. J. Pilgram, pastor. A reception to the delegates followed in the beautiful refectory at which time a cordial welcome was given by Dr. Bowman, followed by short addresses and refreshments. There were 200 registrations and 125 visitors for different days of the week.

On Sunday morning in Santee Hall, Rev. J. Albert Eyler, of Bedford, Pa., preached very acceptably. "I came that ye might have life," was his chosen text. It was a strong appeal to the young for a strong chaste life mete for useful service for the Master.

At 7.30 P. M. in St. Paul's Reformed Church a memorial service was held in memory of our departed missionaries, Rev. W. A. Reimert of China and Miss Mary A. Vornholt, of Japan. Dr. Bartholomew delivered a very comforting address, using as his theme, "Followers of the Lamb." To be able to say that "I will go where He leads," and mean it requires a spirit such as these heroes of the cross had and to build up the kingdom requires shed blood as these martyrs gave. God's ways are past finding out, and in such ordeals, we find comfort in these words, only "He doeth all things well."

Each daily service opened with prayer, succeeded by meditation on a portion of Holy Writ, led by Dr. C. E. Creitz, of Reading, Pa.

The thread running through the entire service of devotions was that the world needs the gospel and love to God and man demands it. It was love in the concrete that drew men to Jesus. How may it be given? By prayer, alms, living, through literature, by miracles, and preaching, all done in the spirit of unity. A united church is the greatest witness, not a monotonous uniformity.

The mission study classes were conducted as previously announced and were filled to over-flowing—keen interest was shown, and a marked appreciation by all in attendance.

The half hour with missionaries is always a great privilege. We were highly honored because of the presence of Dr. Schneder, and Prof. Gerhard of Japan, Dr. Burghalter who returned recently from a visit to China and Japan, and Rev. Paul Schearrer, who spoke on the "Near East." A strong tower indeed of faith is our beloved Dr. Schneder, carry-

ing on his heart the burden of restoring North Japan College. Let us not be less strong in our faith, but let us prove it by rallying to its support.

We welcomed heartily and endorse strongly the period given over to missions in the Sunday School, ably conducted by such expert leaders for all grades, as Rev. A. P. Frantz and Miss Kincaid, of Philadelphia, Prof. R. D. Knouse, of Littlestown, Pa., and Mrs. Margaret L. String, of Cleveland, Ohio.

The Sunday School is a large field and no church can have a stronger ally in its missionary work than a missionary Sunday School.

The W. M. S. was also given a place. The book "The Bible and Missions" was unusually well taught by Miss Kerschner.

All welcomed the educational and wholesome recreation and fun provided by our very genial director, Mr. Charles Melinger, of Lancaster. A very delightful recreation was given in the Scholl observatory by Prof. Long, of the F. and M. Faculty. How wonderful it all was and how marvellous, too.

The sunset services were held on the Academy steps and were in charge of Rev. Ernest N. Evans, of Indianapolis. He impressed his hearers deeply. What makes us men and women of fire? Jesus gives us the principles as follows: Minister to others, die in order to bear fruit, deny ourselves, take up the cross and follow Him. Our Cross is the following of His will and purpose.

VISITORS' DAY, EVENING MEETINGS AND W. M. S. RALLY

On Thursday at 2.30 P. M. the address on Visitors' Day was delivered by Dr. Burghalter, on "Impressions of China." At 3.30 P. M. the W. M. S. of Lancaster Classical Missionary Society held a rally and Institute, presided over by its worthy president, Miss Minnie Bausman. It was highly inspirational, attended by 155 delegates from the various local societies. We were glad the Deaconess work was presented by Rev. F. H. Moyer appealing to the young to heed this calling

for home missionary work or foreign, the work of a parish helper, etc.

We were fortunate to have as our evening speakers, Dr. C. E. Schaeffer, stressing the meaning of "New Home Missions;" Dr. Apple, who assured us that the Forward Movement was the church moving forward in reality; Dr. Schneder, who convincingly spoke on Japan; Rev. Mr. Evans, who on Friday evening extended the Sunset Service.

The climax was reached in the powerful address of Dr. Paul S. Leinbach, on "The Near East," cutting our heart strings asunder, as it were. Do we wonder there was perfect silence at the conclusion of this address? Yes, America dare not play the part of priest or Levite, but she must be the good Samaritan. We were lifted to a high level of duty and responsibility.

The closing hours.

A farewell reception was held in the refectory in charge of Mr. Paul L. Schaeffer, when the opportunity for expression was given; songs were sung, refreshments were served. Saturday morning all were together for the last time of this Conference in Santee Hall for prayer and a final message by our very efficient chairman, Rev. Mr. Sayres, whose untiring and devoted services we all most deeply appreciate.

A New and Novel Feature

It was decided to publish a paper reviewing the doings and happenings, together with choice articles of helpfulness, wit and humor. This paper is known as "The Lancaster Light." Orders can be sent to the Mission Study Department, Fifteenth and Race Streets, Philadelphia, Pa. Price 10 cents, 6 for 50 cents and 13 for \$1.00.

Rev. Paul Schearrer of Endicott, N. Y. is the editor-in-chief.

We trust next year will bring many more to this spot for a still better and greater program, for

"Advance" is our motto.


MAYME C. SCHOEDLER.

Allentown, Pa.



"FACULTY" AND COMMITTEE AT LANCASTER MISSIONARY CONFERENCE.

Visitors' Day at the Lancaster Missionary Conference

 O have been one of the many happy, earnest and enthusiastic women at the Lancaster Conference on Thursday, August 6, was a rare privilege. I say "women" advisedly, for the dominant keynote for the entire day was the W. M. S., and the great part women are taking in the missionary forces of to-day.

The women of Lancaster Classis, determined to enjoy to the fullest extent the good things of the Missionary Conference, came early and at 10:30 in Santee Hall we had our first meeting with Miss Bausman, the Classical President, presiding. Most fittingly our faithful and devoted Mrs. D. W. Gerhard conducted the devotional period, and the visitors were welcomed by Mrs. William C. Schaeffer and Rev. Alfred N. Sayres. Miss Carrie Kerschner conducted her mission study class on "The Bible and Missions," which delighted everyone.

At noon the delegates were served with a box luncheon in the dining room of the F. & M. Academy, with Mrs. Edwin M. Hartman as a most hospitable

hostess. One hundred and fifty-five persons were received by the officers and executive board of Lancaster Classis. Toasts were given after the luncheon by Mrs. John Henry Miller of Lancaster, Mrs. Keen of Quarryville, Mrs. Howard R. Omwake of Lancaster, Mrs. Florence Selsam of Harrisburg, Miss Anna Kready of Kreadyville, and Mrs. Zehring of Mountville.

At 2 o'clock the members again gathered in Santee Hall where they were addressed most enthusiastically by Dr. Daniel Burghalter, of Tiffin, Ohio. Dr. Burghalter related numerous experiences of his visit to the China and Japan mission fields. His descriptions were most vivid and graphic, and his appeals earnest and far-reaching. At 3 o'clock the rally proper was held with Miss Bausman presiding. The roll call of delegates was made by churches and also by Classes. Second Reformed Church of Harrisburg carried the honors with twenty-six delegates present. Addresses were made by Rev. Moyer of the Allentown Deaconess Home, by Miss Mary Myers, a missionary from China, and by Miss Kerschner. The feature of the rally was a

playlet given by Misses Myers, Kreider, Snyder and Heckart, members of the Missionary Conference. It was most cleverly given and well attained its purpose of creating an increased interest in the OUTLOOK OF MISSIONS, and of gaining new subscribers.


The climax of the day was reached when at 7:30 Dr. Paul S. Leinbach of Philadelphia held spellbound a crowded audience with his thrilling lecture on the "Near East." He impressed upon us that there should be no stint in our help for Armenia. "If America is tired of drives, Armenia is more tired of starving, and America must feed them."

The delegates left carrying with them to their various homes and societies most happy, enthusiastic and beneficial reports of the spirit of the Lancaster Conference.

F. G. OMWAKE.

Lancaster, Pa.

The Indianapolis Conference

 THE Indianapolis Conference was the last but by no means the least of our Reformed Conferences. Carefully planned by an Executive Committee of which Rev. Wm. H. Knierim was Chairman, Rev. Julius F. Grauel, Treasurer, and Rev. Otto B. Moor, Secretary, the Conference opened in the Y. W. C. A. Auditorium on Tuesday evening, August 24th, continuing for five days. It had been well advertised and proved to be a real "Training School for Workers."

Rev. Ernest N. Evans welcomed the Conference in a most cordial way. Prof. Matthew Spinka delivered the opening address on "Protestantism and Progress." The morning devotions were conducted by the pastors of South West Synod. Rev. Mr. Moor led the music.

A delightful banquet was served in the Y. M. C. A. building on Wednesday evening by the Heidleberg Leagues and the Brotherhoods of the Reformed Churches of Indianapolis. Mr. Gerhard Gebhardt was toast master.

The young people of the Indianapolis churches under the able leadership of

Mrs. C. W. Ackman, beautifully rendered the Pageant "Christ in America" on Thursday evening. This was followed by a presentation of our Japanese work on the Pacific Coast by Miss Carrie M. Kerschner. Mrs. Lewis Stolte, President of the W. M. S. of South West Synod presided at this meeting.

Friday evening Dr. Theo. F. Herman, D. D., delivered a forceful address on "Reconstruction."

The addresses by Prof. Geo. Stibitz, D. D., were most inspiring. The pastor's class taught by Dr. Herman was also attended by the lay members of the Conference and much appreciated. The Mission study classes were taught by Rev. Alfred Ankeney, Rev. Ezra H. Guinther, Rev. John C. Horning, and Miss Carrie M. Kerschner.

Rev. Wm. H. Knierim helpfully conducted the Young People's Round Table Conferences, while Rev. F. W. Leich and Rev. C. A. Hauser, D. D., ably took care of the Sunday School work.

Saturday was free and gave delegates an opportunity for recreation. The Conference teachers presented missionary messages in the various churches on Sunday morning. The conference closed on Sunday evening with a union service of the Reformed Churches in Emmanuel Church. Rev. Mr. Ankeney delivered a challenge to the young people for life service, and Rev. Mr. Guinther spoke on "Forward Movements in Foreign Mission Fields." Closing remarks by the Rev. Mr. Moor ended one of the most spiritual and successful conferences it was my privilege to attend.

While the enrollment was small, a matter which all regretted, we bespeak for the ninth annual Indianapolis Conference in 1921 the hearty co-operation of all pastors, officers of Missionary organizations, as well as Sunday School Superintendents and teachers in the South West Synod. Come yourself, bring as many delegates as possible and go home enriched by the experiences you will surely enjoy and filled with inspiration for your winter's work!

CARRIE M. KERSCHNER.

Report of the Committee on Resolutions of the Eighth Annual Missionary Conference, Indianapolis, Ind., August 24th-29th, 1920

Dear Christian Friends and Co-workers:

Your Committee on Resolutions begs leave to submit the following report:

First, we desire to record our great satisfaction and appreciation for the many good things provided for the heart and mind in the Eighth Annual Conference of the Reformed Church at Indianapolis August 24-29, 1920.

Second, we desire to express the hope that a similar conference may be arranged for next year at Indianapolis or some other convenient place, where the ministers and church workers of our denomination may gather in such delightful fellowship for a season of conference and inspiration.

Third, we desire to thank the Union Consistory of Indianapolis and the Executive Committee for the excellent plans and efficient administration that have made this conference a worthy successor in the series so far given.

Fourth, we would commend the speakers and class leaders for the stimulating thought, inspiring messages, and helpful counsel given for more efficient and effective Kingdom service.

Fifth, we are especially indebted to the Heidelberg League and Brotherhoods of the Reformed Churches of Indianapolis for the delightful banquet at the Y. M. C. A. and the inspiring pageant, "Christ in America," given under the auspices of the Synodical Women's Missionary Society.

Sixth, special thanks are due the Church Boards for the support given the local management in setting up the conference program and to the Indianapolis newspapers and Church publications for the generous publicity given.

Seventh, we hereby tender the Y. W. C. A. of Indianapolis a hearty vote of thanks for the ample and comfortable accommodations given to this conference.

Eighth, we desire to call the attention of the Synod of the Southwest and the Women's Missionary Society of said Synod to this conference and we especially urge and seek the co-operation of all the adjoining Classes to so lend their influence as to extend the blessings of the conference into wider circles and to enlist the interest of many more pastors and congregations within a convenient radius.

Respectfully submitted,

D. A. WINTER,
A. C. KRIETE,
C. A. HAUSER,
FRANK C. ISKE.

Through Near East Relief a Missionary Continues her Service

PROBABLY every one interested in Missions knows the story of Miss Myrtle Shane, who went out a young, inexperienced missionary to Turkey in 1913, was almost at once drawn into the vortex of incredible events and witnessed and endured what would have shattered the nerves of one not inured to the conditions wherever the Ottoman Government rules.

It was in Bitlis that Miss Shane gained her first experience in the foreign field and like all Bitlis missionaries became enthusiastically devoted to the place and its people. But with the coming of the great war and its ensuing perils and changing conditions, the massacres, the deportation, the missionaries, powerless to help, saw their pastor, teachers, students and friends carried away to die. Miss McLaren, who had taken refuge in Bitlis from Van, and Miss Shane were able to save the lives of the school girls, by persuading the Turkish doctor to employ them in the military hospitals, but later Miss Shane fell ill with typhus and though fighting removal, was forced finally by orders from the American consul to leave the war-stricken territory.

Now comes the sequel to the story, for even back in 1917 this remarkable woman had prophesied a sequel. "I'll go this time," she had said, as she succumbed to the frantic appeals of her family, "but next time, you see!"

Now her "next time" has come, for having returned as a Near East Relief worker, after a year's vacation at home, this determined young person asked to be sent to the Caucasus because it was the most desperate and dangerous territory in all Armenia, and also because her "own" people, as she classes those first students at Bitlis have found refuge there.

She is the only American woman who remained in Alexandropol, Russian Caucasus, after all the other women had fled when the Red armies threatened the city a few weeks ago. It was not due to any

principle of selection that she was allowed to stay at her post while all other Near Relief workers were removed from the danger zone, but because of that same indomitable will which pulled her through the dreaded typhus, and sent her back to the field of labor in so short a time.

When the order came from Colonel Haskell, High Commissioner to Armenia, for the American women to evacuate, Miss Shane announced that she could not find her way clear to do so, and offered to resign from the Near East Relief if necessary. As a free and independent American citizen, there seemed to be no means of making her go except by the employment of main force and accordingly, she stayed and continued her work in the Alexandropol orphanage where she fed and cared for several hundred hungry and frightened little Armenian orphans and directed them in their daily tasks of shoe making, wool weaving and studies.

It was because she knew the language and had had typhus, Miss Shane pointed out that she should be sent to the Caucasus when she returned to Armenia, but at the Headquarters of the Near East Relief, it is generally conceded that the real reason was because it is the most dangerous, most needy and most difficult center of relief in that very exciting part of the world. Plans are under consideration for making Alexandropol an orphan center as a number of barracks in the city seem to lend themselves to this proposition. If such a plan works out, Miss Shane will perhaps have enough work to satisfy her unconquerable spirit, and indefatigable desire for action.

Sympathy for Sad Hearts

That the deaths of our two missionaries in three months has made a profound impression on our Church is shown by this action taken during the Missionary Conference held at our Mission House in Wisconsin. It is as follows:—

"The Lord moves in a mysterious way His wonders to perform. We cannot

understand the ways of the Lord, in the knowledge of the fact that not a hair will fall from our heads without the will of our Father in heaven. We bow our heads before Almighty God and say, though with tear stained eye, "God, thy will, thy holy will be done!"

We thus express our feelings concerning our work in China and Japan. Brother Reimert died the martyr's death and Miss Vornholt was called from her post of duty in Japan, and still we glory that they died doing their duty.

Prayer has the greatest promises. Let us then unite as one body with one mind to bring our desires and wishes to our gracious Lord and Master. Therefore, be it resolved by this Missionary Conference of the Mission House:

1. That we send with Dr. Beam word of our most sincere sympathy to Mrs. William A. Reimert, now at Tiffin, Ohio.

2. That we ask the President of our Conference to set apart 15 minutes immediately following breakfast this morning, for special prayer to God that He, the God of all consolation may console Mrs. Reimert and her family, that He may guide her in planning for her and her children's future, that the Good Lord may protect our missionaries in China, that He may be the strength of the women in the field in this their sorest affliction, that our men may be filled with even greater courage for our Saviour. That he may strengthen our veteran missionary, Dr. Hoy, who has labored so faithfully and is now returning to his labor of love.

Resolved further, that we remember Mrs. Vornholt, the mother of Miss Vornholt, in these prayers, asking God's special help on her bed of sickness.

Resolved further, that we ask our Committee on Resolutions that these special resolutions be incorporated in their reports."

To-day the men who are bringing the richest treasures from the mines of God are those who are giving themselves to the most thoroughgoing processes of meditation.

—J. R. MOTT.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Home Mission Day

The annual Home Mission Day will be observed on Sunday, November 14th. A special Service, entitled OUR FAITH AND OUR FLAG, has been prepared by the Board of Home Missions, the same to be rendered in our Sunday schools and congregations. This Service combines religion and patriotism in a very suggestive and effective way. These two principles are fundamental in the life of every individual. The one binds us to God, the other to our country. Both principles blend in the work of Home Missions. A country without religion as a basis and a pervading spirit cannot last very long. Patriotism that is not charged with religious ideas is shallow and evanescent. The *faith* must follow the *flag* wherever that goes. The flag cannot wave without the breath of faith. The two always travel hand in hand; are one and inseparable.

The Progressive Project

This year marks the completion of the Five Year period of the Progressive Project pertaining to our Missions in the West. When this project was launched five years ago it seemed a stupendous underaking. It provided for the liquidation of the debts resting upon our Western Missions. It involved the raising of \$30,000. within the bounds of the Synod of the Interior and \$70,000 on the part of the Board of Home Missions from the Church at large. Through the aggressive efforts of Superintendent Horning and others associated with him, the Synod of the Interior pledged over \$40,000 towards this purpose. The greater part of this money has already been paid in cash. The Church at large has not as yet come up to its full quota. For the last three

years the special offerings on Home Mission Day were applied to this Project. These amounted to \$22,777. In addition to this a number of Church-building Funds were secured from congregations and individuals, but a considerable portion of the original \$70,000 remains to be provided for. The offerings on Home Mission Day of this year should be large enough so as to close up the affair and enable the Board to launch out upon a new phase of work. A year ago the offering was almost double that of the previous year. If the Sunday Schools and congregations will double it again we will receive an offering this year of more than \$20,000. This is a very modest amount and can be readily raised.

Taking Care of the Indian Tribes

The Indian Conference held at Wichita, Kansas, last September is being followed up by the Joint Central Committee on Indian Missions of the Home Missions Council, the Council of Women for Home Missions, the Young Women's Christian Association and the Young Men's Christian Association for the purpose of looking after the religious welfare of Indian Tribes now neglected by the Church.

Some Indian Statistics

Speaking on "An Adequate Christian Program" for the Indians before the Home Missions Council, Mr. G. E. E. Lindquist, Secretary of Indian Work of the Young Men's Christian Association, mentioned the following results: The government maintains 310 schools, of which 200 are day schools, 70 are boarding schools on reservation, 24 are non-reservation schools, 2 are at the same time sanitariums, and the rest are tribal

schools in Eastern Oklahoma. Of Mission Schools, Roman Catholics conduct 47 and Protestants 25. There are 29,463 Indian pupils enrolled in public and private schools. Of the 7,237 pupils enrolled in 21 of the 24 non-reservation schools, 4,242 show Protestant affiliation or inclination, 2,926 Roman Catholics, a few are acknowledged Mormons, and a few are "unattached," that is, pagan. Approximately 60 per cent. are Protestant and 40 per cent. are Roman Catholic. Practically 95 per cent. of our Indian young people who are in any school whatsoever are enrolled in Government Indian Schools. The Government allows time for religious education on Sunday freely, and two hours on week days.

The American Negro

Unlike many of the discussions of the American Negro "The Negro, An Asset of the American Nation," by Rodney W. Roundy, Associate Secretary of the Home Missions Council, issued by the Council in a sixteen page pamphlet, states the Christian point of view in positive terms of accomplishment and purpose, with the hope of helping in the attainment of balanced judgment among Christian men and women. Mr. Roundy, who in his official position has made a careful study of all concerning which he writes, both from the viewpoint of the white man and the Negro, stresses the loyalty and patriotism of the Negro, points out his industrial success and forward-going motion, calls attention to prominent leaders, gives statistics which prove business sagacity and fidelity, and indicates the position which the Negro reached in literature and art. The Negro's innate endowments of emotion, optimism, patience, and religious fervor and his growing wholesome self-respect are prized by the writer as assets of the national life too often overlooked. Mr. Roundy concludes his discussion with the following statement, which should cause every Christian man and woman to think soberly on the subject: "What shall be the answer to the Negro's development

and achievement of thoughtful, sober, Christian Americans who believe in the 'square deal?' Shall it be anything less than full protection for the Negro's life and property, economic justice involving equal opportunities for labor with all others along with equitable pay, the preservation of the sanctity of his home, the girlhood and womanhood of his race, adequate facilities for recreation, wholesome amusements and entertainment, equal travelling accommodations for equal pay, adequate educational facilities to be furnished by the state and nation and the qualifications for the use of the franchise as for all men and women? Shall it be anything less than a man's chance for manhood qualities? For the members of the Christian Church throughout our land shall it not be the application of the principles of the Golden Rule and the Sermon on the Mount? For colored and white men alike everywhere the standard is 'Thou shalt love thy neighbor as thyself.'"





DAILY VACATION SCHOOL, HUNGARIAN MISSION, HOMESTEAD, PA., THE REV. ALEXANDER HARSANYI, D. D., PASTOR.

Ready for Examinations

The above picture shows part of the children of the Daily Vacation Bible School of our Hungarian Mission at Homestead, Penna., of which Dr. Alex. Harsanyi is the pastor. Eighty-five Hungarian children visited daily the Vacation School, which was kept up for seven weeks. Another class of 22 boys and girls enrolled separately in the Catechetical Class.

Observations of the Treasurer

J. S. WISE

THIS year I had the unusual privilege of attending all of the Summer Missionary Conferences, except one. I was unable to go to North Carolina. At Collegeville, Indianapolis and Lancaster my stay, because of other engagements, was necessarily brief—long enough, however, to catch their spirit. Never before did I observe such a splendid spirit as dominated the life of the Conferences of this year. The young people, and there were many of them, fairly bubbled over with

enthusiasm and happiness. Let no one say that the Reformed Church Missionary Conferences are dull affairs. Hundreds of our brightest and best young people are ready to give the lie to any such statement as that. Therefore, I regard it a rare privilege that I was able to attend seven of them. When I say that, I am sure I am voicing the sentiment of every delegate, even though they could attend but one.

Joy begets joy. Enthusiasm begets enthusiasm. And we older fellows could reasonably be called fossils and fogies if we failed to catch the spirit of it all. I caught it and I pity the poor fellows—if there are any—who cannot discern the virtue of holiness of joy begotten from consecrated enthusiasm. On every program there was room for prayer and room for play, room for emotion and room for commotion, room for sermon and room for song, all interspersed in such fashion as to quickly drive dull care away.

No wonder the delegates unanimously determined to "come again" next year, if at all possible. Some of the dear young folks told me that they never

imagined they could have such a delightful time at a religious or missionary gathering. There was just enough study to make them feel they were doing something worth while. The fellowship with experienced Christian leaders made wonderful and lasting impressions. Perhaps the most wonderful of all was the revelation that the famous preachers, editors, missionaries and officers of the Boards, about whom they had been reading, were just everyday, common folks like themselves and that they knew how to tell and appreciate a good, wholesome joke as well as to sing and to pray and to preach. I consider this the most important part of our conference work and for that reason have gone to considerable trouble to attend so many. No one can estimate its value in terms of spirituality, service and dollars. Time alone will tell.

The Forward Movement has taken possession of our young people. A strong desire for knowledge concerning the Church and her mission has been created. The attendance at the conferences was larger than ever before. The desire for knowledge must be satisfied. The Missionary Conference is one of the most helpful methods of satisfying it. While I believe that the motive that prompted the attendance of some was simply "to have a good time," I am very sure that the majority went in order that they might "learn more" about the future task of our Church—the task that made the Forward Movement necessary. And so, I look for greater blessings upon the Forward Movement, the Church and the cause of Missions as the aftermath.

The young people were in the majority at most of them. By young people, I mean those who still have the greater part of their lives to live—those who are still in their formative years. This is as it should be and means that the Church of tomorrow will be the Church with a new conception of its task—the Church that will face its task squarely at home and abroad; that will not be weary in well doing; that will seek to serve in the difficult places as well as in the easy

ones; that will seek *first* the Kingdom of God and not its own aggrandizement; that will minister without counting the cost; that will still feel its responsibility to the old down-town section, even though its congregation has moved away; that will fully realize its mission, both up-town and down-town, unto both high and low, rich and poor, everywhere and anywhere in God's wonderful and glorious world. Shall Mission Study mean all this? The young people of today must answer.

I must not forget to compliment the recreational leaders. A few years ago, I complained about their apparent neglect of a prearranged program. There was no occasion for complaining this year. At each conference the program was well arranged and included much more than hikes. Tennis, baseball, quoits, croquet and other games were well provided for and much enjoyed. At the Mission House a supper on the river bank, followed by the sunset service, was unique and enjoyable. At Ridgeview the baseball game between married women and single women will never be forgotten. At Frederick I lost my reputation for rectitude. In order to escape the strenuousness of base running, I chose to umpire. It was a game of left-handed men versus right handed women. My choice was my undoing. I hesitate to write about it. It is sufficient to say that on the same evening I was called on for prayer and a little later, a certain young lady informed me that I could pray a great deal better than umpire a game. Apropos—the Rev. Mr. Sykes of Greensburg, who umpired at Ridgeview, must be great on prayer.

On the whole the conferences of 1920 were a great success. The devotions, the study periods, the addresses, the stunts and the recreations were all that could be desired. It was a great privilege and pleasure to make so many new friends as well as to greet so many old ones. I look forward to a great and profitable winter in which Home Missions will occupy a prominent place in the Church's activities.

Paragraphs

ARRANGEMENTS are completed for the conferences on Oriental Work to be held under the auspices of the Home Missions Council in Los Angeles, October 13th, and San Francisco, October 15th. These conferences will vitally affect our Japanese work in both these centers. The General Secretary is expected to attend these conferences as the representative of the Reformed Church in the United States. Other Christian workers of the Reformed Church in California have been invited to be present.

* * *



The new Hospice, 107 E. 34th Street, New York City, which is to be known as "The Hudson House," is practically completed. Some of the rooms are furnished and have already been occupied by guests. A large number of rooms still

need to be furnished. \$1,000 is required for this purpose. Dr. Land has been delaying the furnishing with the hope that somebody might be forthcoming with the funds to pay for the same. It is evident however, that the delay must not be prolonged. The Fall and Winter months are upon us and guests are knocking daily at the doors for entertainment. Reformed people visiting in New York should avail themselves of the opportunities of seeing this House where they will receive a real, royal welcome from our Missionary, Rev. Dr. Paul H. Land.

* * *

The cornerstone of the New Emanuel Mission, Allentown was laid with impressive services on Sunday, August 15. The General Secretary delivered the sermon at the morning service and an address on the occasion of the corner-stone laying in the afternoon. This Mission occupies a very strategic corner in the northwestern section of the city of Allentown. For a number of years it has worshipped in a temporary, frame chapel. The growing congregation and Sunday School has long since outgrown this building. The structure in course of erection will be a two story building constructed of stone and will be in thorough harmony with the other splendid Reformed Churches in the city of Allentown, where every seventh person is a member of the Reformed Church. The building will cost \$60,000, the greater portion of which is being financed by the Mission itself.

* * *

In the New Brunswick, N. J., election on prohibition, recently, it was freely predicted that the French-speaking districts in the north would support the sale of beer and wines. These anticipations were not realized. The official figures were: For prohibition, 41,436; against, 20,769. For beer and wines, 23,713; against 38,375. The large prohibition majority is attributed to the fact that the soldiers had returned home and could vote.

"The Doors Were Shut"

REV. C. A. BUTZ, PH. D.



HE doors were shut! Without lay a world steeped in darkness and shame. Hatred and jealousy had done their utmost. Confusion reigned. What was done could not be undone. The deed had to be covered. The doors were shut to the truth. "The narrowing lust of Gold" drove the cruel nails; the same cruel monster would crush the great facts of the Resurrection. Truly "the love of money is the root of all evil!" Jonah buys his ticket and seeks to flee from the presence of the everlasting "I am." The doors were shut. But the winds and the waves swung wide open the sealed doors. The Friend comes among His own. What a difference in the motive and what a difference in the divine approach. The darkness comprehends not the light. In that Upper Room appeared the Light and the flickering sparks of a dimmed lamp to rekindle and refresh; without the shut door the dying day melted into the darkest night! What a tragedy! "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles." This certainly is the tragedy of tragedies! Truly the doors were shut!

What an exposition of the lives of many persons. Despite the promptings of the Spirit, the love of the Savior, how the doors are being shut. The carnal mind cannot catch the vision. Though an angel speaks, naught else but the muffled drum beats of earth echo in the soul. But within the shut door where the inquiring spirit seeks to lay hold upon the truth, how the Divine Spirit will speak peace and break the monotony and loneliness. "To you it is given to know the mysteries of the Kingdom."

How history repeats itself, again and again. Truly, the Lord comes to His own but how few are ready to receive Him! They dwell without these closed doors, cowards of conscience, afflicted, yet hostile, refusing to step within the

inviting enclosure of the Upper Room. They prefer to live in misery and perplexity since duty will not make its appeal nor approach there! "We owe no man anything!" "We are a law to ourselves." "Am I my brother's keeper?"

But within, the Light appears and the Voice speaks. "None of us liveth to himself." "What wouldst Thou have me do." "Speak, for thy servant heareth." "Lovest thou me?" "Ah Lord, Thou knowest all things." "Feed my sheep, feed my lambs." "Go from these closed doors and tell the nations that these wounds in my hands, in my side and in my feet, struck by cruel hands, are for the healing of the wounds of burdened hearts and drooping spirits." "My Lord and My God." "Ah go—Lo I am with you always."

What joy and blessings have gone out from that Upper Room. Behold the subsequent event on Whit Sunday. Behold the mighty streams of healing that have flowed forth and changed the wilderness and solitary places into the Garden of Jehovah.

It is a unique experience for a soul that is privileged to meet with its Lord. Though it may be in the Upper Room or on a Damascus Road, yet the same voice speaks and the same love touches and inspires the heart. These are moments of great significance and value. Such are the great crises of life. Happy he who resolves to become obedient to the heavenly vision. It calls for the heroic in man. It makes its appeal to the best that is in man. It decides destiny. It swings the pendulum to the side of mighty possibilities and potentialities or to the side of the negative and of empty shadows and regrets. With the one are bound up the rich promises of a full, virile, fruitful life; with the other the empty, barren waste of a Sahara.

The *Missionary Enterprise* is as yet the greatest and the mightiest challenge that can make its appeal to the human soul. "World's proud empire hastes to swift decay," crowns and thrones will perish, kingdoms rise and fall, but the very gates of hades shall not vanquish the

Kingdom of our God. Happy he who in this great crisis of the world's history dares to be heroic and answers the call, "Here am I, send me."

What an inspiration and a joy to see the mighty hand of God touching lives, here and there, moulding, shaping and preparing them to go forth as His ambassadors among them who are still aliens, to invite them to become heirs and fellow citizens of the promises of love. Truly, the missionaries of the cross are the shapers and moulders of empires. They are the salt of the earth. As the Church seeks to serve its Lord and do His will, the Spirit will still call, "separate me Barnabas and Saul for the work whereunto I have called them." The closed doors will swing wide open and the Lord of host will enter amid the jubilee of His redeemed people.

Bethlehem, Pa.

Christ and the Crowd

IT is always interesting to know what is a person's opinion of the crowd and what is his attitude toward it. If we know these things we can estimate pretty closely the person's character and worth.

There are individuals with hermit-like tendencies who prefer to be alone a large portion of the time and who do not relish being mixed up with the multitude. We sometimes hear the saying, "I hate a crowd."

Others look upon great companies of people with curiosity as their dominant feeling. They like to study what is known as the psychology of the mob. They delight to give free wings to their imaginations and to speculate on the varied natures, dispositions, characters, passions, ambitions represented.

The spectacle suggests the sadness, tragedy, barrenness, emptiness that constitute much of human life. Consequently, some persons grow pessimistic as they contemplate the masses.

What about Christ and the crowd? What was his attitude and reaction?

What did He think about when He looked upon great throngs of people? How did He act with them? He was certainly no ascetic. He liked folks. He mingled freely with the multitude. He was thoroughly interested in His fellowmen, in the circumstances, motives, longings and actions that made up their lives. He was very informal and unconventional, finding free contact with all classes.

He was thoroughly sympathetic with the crowd. He was profoundly moved by the temptations, the trials and the sorrows of others. He was busy through the day and from day to day, instructing the ignorant, healing the sick and bringing comfort to the sad-hearted.

Finally, He died for the crowd. In the fulness of His wonderful love He gave His life on the cross for the sons of men. When we are blessed with a generous measure of His spirit we are free from the narrow prejudices and miserable antipathies that are all too common in this world.—*The United Presbyterian.*



A TYPICAL CONSISTORY IN A HUNGARIAN MISSION.

Notes

Of the foreigners in the United States, 36% live in Pennsylvania, 20% in Ohio, 20% in New York. The Board of Home Missions spends a little more than \$17,000 a year for this work. This sum is entirely inadequate and conditions are such as will require a greatly increased budget on the part of the Board for this phase of its work.

* * *

A new lot in the section known as Cicero has been purchased for the Bohemian Mission in Chicago. As soon

from another denomination and dedicated the same with appropriate services on August 15th. Superintendent Souders of the Immigrant Department was present as the special representative of the Board. Dedications among our Hungarian churches are very impressive events. Usually they are attended not only by the members of the congregation, but also by members of fraternal organizations, including Roman Catholics, Jews and beliefs of various kinds. Usually these occasions also combine baptism of children, the administration of the sacrament of the Lord's Supper and occasion-



AT THE CLOSING EXERCISES OF THE DAILY VACATION BIBLE SCHOOL (N

as its old property on Ashland Avenue can be disposed of a new building will be constructed on this new lot in a section largely occupied by Bohemians.

* * *

The Daily Vacation Bible Schools have been a greater success this year than ever before. On this page is shown a fine picture of the Daily Vacation Bible School of the Hungarian Mission at Lorain, Ohio, which indicates the range of influence which such a school wields in a community of this character.

* * *

The Hungarian Mission at Uniontown, Pa., recently purchased a church property

ally confirmation, thus prolonging the services over a period of hours.

* * *

The twenty-fifth anniversary of the Hungarian Mission at South Norwalk, Conn., was recently celebrated. Rev. Gabriel Dokus has been the only pastor of this mission during this entire period. He has greatly endeared himself into the affections of the Hungarians, not only of his congregation but of the surrounding community. This Mission has sent two young men into the ministry, namely: Rev. Gabriel Dokus, Jr., and Rev. Samuel Horvath.

* * *

The Tenth Anniversary of the pastorate of Rev. Atville Conner in St. Luke's

Mission, Baltimore, was observed on Sunday, September 5th. The General Secretary represented the Board of Home Missions and preached the sermon at the morning service. The anniversary was made the occasion not only of congratulation to the pastor, but also the launching of an effort to complete the church edifice which had only been partially finished up to this time. A great opportunity is before this Mission in its splendid location with a completed equipment.

* * *

The dedication of Trinity Mission, De-

The newly constituted Commission on Social Service and Rural Work held a meeting for organization on July 28th, and its Executive Committee has had several meetings since then. At the meeting on August 29th, Dr. Vollmer presented a very interesting and comprehensive paper on "The Social Service Work Which is Done by Other Denominations." The contents of this paper are of such a character that the same is to be put into pamphlet form and distributed for general reading. At the same meeting Rev. David Dunn was asked to write a paper defining the difference between



HUNGARIAN MISSION AT LORAIN, OHIO, THE REV. S. HORVATH, PASTOR.

troit, Michigan has been set for Sunday, September 26th. This Mission has made splendid progress under the leadership of Rev. F. W. Bald. The Deaconess, Miss Grace Martin, is at present assisting the pastor and her work is producing splendid results.

* * *

The Mission at Winchester, Virginia, is undergoing extensive repairs which are to be finished in time for the meeting of the Synod of the Potomac, which convenes in this Church October 25th. The Missionary, Rev. Clarence Woods, has been in charge of this work for one year and he writes "a remarkable one it has been."

Social Service and the Christianizing of the Social Order. Rev. John Sommerlatte is to furnish a review of what the Quakers are doing along Social Service lines, and Dr. Richards will present a paper on the report of the Archbishop's Committee of inquiry on the church and industrial relations in Great Britain. The Committee also requested Rev. R. R. Jones to prepare a statement of what other denominations are doing in rural church work. These efforts on the part of the Commission would indicate that broad and general lines are being laid which will enable the Commission subsequently to branch out along definite, practical lines.

BOARD OF HOME MISSIONS
General Fund Receipts for the Month of July

<i>Synods—</i>	1920.	1919.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$4,491.97	\$1,481.54	\$3,010.43	.....
Potomac	852.55	995.93	.....	\$143.38
Ohio	1,940.00	1,645.56	294.44	.....
Pittsburgh	1,367.46	360.00	1,007.46	.....
Interior .....	.....	500.00	.....	500.00
German of the East.....	86.08	505.77	.....	419.69
*Central	43.55	.....	43.55	.....
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	611.90	325.00	286.90	.....
Y. P. S. C. E.	15.00	.....	15.00	.....
All other sources.....	125.00	239.97	.....	114.97
	<u>\$9,533.51</u>	<u>\$6,053.77</u>	<u>\$4,657.78</u>	<u>\$1,178.04</u>
			1,178.04	

Net Increase for the month, \$3,479.74

*For Hungarian and Harbor Missions only.

†The W. M. S. G. S. gave \$146.80 additional for special objects and Church-building Funds.

General Fund Receipts for the Month of August

<i>Synods—</i>	1920.	1919.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$1,332.46	\$1,425.19	.....	\$92.73
Potomac	1,761.06	1,008.73	\$752.33	.....
Ohio	888.00	440.00	448.00	.....
Pittsburgh .....	.....	735.50	.....	735.50
Interior .....	.....	100.00	.....	100.00
German of the East.....	94.22	22.76	71.46	.....
*Central	51.29	40.00	11.29	.....
*Northwest .....	.....	112.10	.....	112.10
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	738.50	911.86	.....	173.36
Y. P. S. C. E. ....	.....	.....	.....	.....
All other sources.....	83.92	503.49	.....	419.57
	<u>\$4,949.45</u>	<u>\$5,299.63</u>	<u>\$1,283.08</u>	<u>\$1,633.26</u>
				1,283.08

Net Decrease for the month, \$350.18

*For Hungarian and Harbor Missions only.

†The W. M. S. G. S. gave \$230.92 additional for Church-building Funds and other special objects.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of July

Synods.	1919.			1920.			Increase	Decrease
	Appt.	Specials.	Totals.	Appt.	Specials.	Totals.		
Eastern	\$1,944.51	\$843.51	\$2,788.02	\$4,347.74	\$3,837.99	\$8,185.73	\$5,397.71	.....
Ohio	1,645.56	300.68	1,946.24	1,940.00	794.49	2,734.49	788.25	.....
Northwest	87.73	152.00	239.73	278.30	88.55	366.85	127.12	.....
Pittsburgh	360.00	188.00	548.00	1,367.46	107.11	1,474.57	926.57	.....
Potomac	1,102.47	235.00	1,337.47	838.21	3,235.50	4,073.71	2,736.24	.....
German of East..	281.84	62.00	343.84	435.44	180.81	616.25	272.41	.....
Central	329.74	128.10	457.84	505.75	122.82	628.57	170.73	.....
Interior	400.00	100.10	500.10	.....	175.76	175.76	.....	\$324.34
Southwest .....	.....	30.00	30.00	400.60	5.00	405.60	375.60	.....
W. M. S. G. S. ..	.....	257.20	257.20	.....	1,212.03	1,212.03	954.83	.....
Bequests .....	.....	738.98	738.98	.....	2,375.00	2,375.00	1,636.02	.....
Annuity Bonds...	.....	.....	.....	.....	500.00	500.00	500.00	.....
Miscellaneous ....	.....	4.07	4.07	.....	.....	.....	.....	4.07
	\$6,151.85	\$3,039.64	\$9,191.49	\$10,113.50	\$12,635.06	\$22,748.56	\$13,885.48	\$328.41
						Net Increase.	\$13,557.07	

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Letter from Missionary Paul E. Keller

(The many friends of our missionary, Rev. Paul E. Keller, will rejoice to read a portion of the letter written by him with lead pencil, dated September 14, 1920, from his temporary home 3300 Tampa Road, Cleveland, Ohio. No one had any idea that his recovery would be so speedy, but we now know that it was in answer to the prayers of God's servants in China and in the homeland. That he is sorely needed in China is evident from a cablegram received a week ago, making inquiry, "When Keller return." The only difficulty now is to secure steamer reservations.)

Dear Dr. Bartholomew:

Praised be the Lord! For He has made His presence and favor so real to me during these two months that there was 'no moaning of the bar' but rather a continuous feeling of joy and gratitude.

Pain there was, but nothing to complain about. Hospital attendants were more than kind. The visits of friends and letters of sympathy were such a revelation of the wealth and value of Christian fellowship and sympathy that it was well worth the experience.

I cannot omit mentioning my conviction that it must have been due to 'the effectual fervent prayers' of the Church that I escaped so many of the usual results of injuries to the vertebrae,—for my seventh and eighth dorsal were fractured.

Tomorrow I shall obtain my leather waist which will afford more freedom and comfort than this plaster case permits me to enjoy.

My finger, the third on the right hand, is well, but will require more time to limber up.

If I may judge by my feelings I believe that I can look forward to such a restoration that I can do the work which is expected of me. I shall, of course, have to give up doing any lifting feats."

Nikko, Japan

NINE-TENTHS of all the tourists who come to Japan visit Nikko.

If you have not seen Nikko you have not done Japan. There is a Japanese proverb which says, "If you have not seen *Nikko* you do not know *kekko*," that is, the beautiful;—the beautiful in nature and the beautiful in art, the latter as it is displayed in the temples which are found here.

Nikko nestles in the bosom of mountains, the highest of which is *Nantai san* whose peak towers aloft 8,000 feet. In Nikko we have the beautiful in nature as, perhaps, nowhere else in this country of natural beauty. Some one has called Nikko, "nature's old essay in landscape gardening," and surely with its mountains, cascades and noted waterfalls; numerous ancient trees, lovely lake, and the brilliant display of foliage, it is a panorama of unexcelled natural beauty. This natural beauty is complemented by the glory of art which is enshrined in the mausolea, or temples, erected nearly three hundred years ago.

As is well known, for nearly three hundred years, the so-called shoguns were the rulers of Japan. The Mikado, the real king was nothing more than a mere figure head. Ieyasu, the founder of the Tokugawa shogunate, his famous grandson, the third shogun, and other notables are buried here, and the famous temples are the shrines at which their spirits are worshipped. For the building of these

shrines carpenters, wood carvers, expert craftsmen and artisans of all kinds were called from all over Japan, by the hundreds. To complete them required twelve years, and the cost is estimated at twenty million yen, ten million dollars. The result is a work of art dating back to the beginning of the seventeenth century, yet which it would be difficult to duplicate at the beginning of the twentieth century.

To this beautiful and cool mountain resort Dr. and Mrs. William G. Seiple, Mrs. Moore and myself have come to spend our summer vacation and we are finding it restful and helpful. But let me hasten to say that it was not Nikko itself that set me a-thinking and is the object of my writing this sketch. It is rather the religious environment in which we find ourselves; the paganism so rampant on every hand. It seems a great pity that so much beauty in nature and art should have had its origin, largely, in the idea and the motive to perpetuate false religion and heathen worship; that these shrines should be the means of drawing to the place tens of thousands, yearly, not principally to admire and be inspired by the beautiful, as is the case with the foreign visitor, but in order to worship the spirits of the dead rulers and heroes entombed and enshrined here.

While I am writing these lines there are hundreds of pilgrims who pass the street in front of the house where we are living. Night and day, these pilgrims, dressed in a cheap white garment, wearing an umbrella-like straw hat, with a piece of straw matting fastened to their backs, as protection against heat and rain, pass along, in these days almost incessantly. Who are these men and boys? They are religious pilgrims, coming from all over the country, spending weeks at a time, travelling, some of them, hundreds of miles, walking, riding on trains when the opportunity affords. And, wonderful to tell, in these days when the farmer, because of the high prices he gets for his produce, has more money than ever before, some of them, instead of

walking, now ride on spick and span new bicycles and even on automobiles,—a strange and comic looking mixture of the old and the new.

What is their object in spending so much time and money and effort? Visiting famous temples and shrines like the Nikko ones, where they say their prayers, drop their coins into the offering box, buy written prayers, charms and amulets from the priests who are the guardians of the temples. These latter they carry to their homes and keep as sacred relics, or set up on the God-shelf of their house. Like a beautiful green and life-giving oasis in the midst of a great spiritual desert is a modern-looking, and beautiful Episcopal church building. In it church and Sunday School work for the Japanese is regularly carried forward. And on every Sunday morning a small company of Americans and English people meet for worship in our mother tongue.

The thought which has constantly been in my mind is, What a change will take place when once all this time and money and effort in connection with false religion will be directed into true spiritual Christian channels. Yes, there is still a great work to be done before this great nation will be won for Christ. The Japan of today is one of the greatest challenges now before the Christian world. May the Church of Christ rise to the present opportunity and meet this challenge is the earnest prayer of all who are fully acquainted with the true state of things as found in the Japan of today.

J. P. MOORE.



MISSIONARY RESIDENCE JUST COMPLETED FOR
REV. HENRY K. MILLER AT TOKYO, JAPAN.

Two Meetings in Aizu



FROM April 20-23, the twenty-first meeting of the Tohoku Evangelistic Workers' Conference and the thirty-seventh meeting of Tohoku Classis were held in the Aizu-Wakamatsu Church of Christ in Japan. The flowering cherry trees, for which Japan is justly famous, were in full bloom at the time. The sight of them is comparable only to our apple blossoms in the spring for beauty. At noon on the 21st, all of those present had the double pleasure of seeing the cherry trees in bloom on the compound where our missionaries, the Nosses and the Schaffners, live and of enjoying their generous hospitality in the lunch of sandwiches, coffee, lemonade, cakes and fruit, served under the trees.

Fifty-seven of our Japanese workers were in attendance at the meetings, as well as six of our missionaries, Messrs. Noss, Schaffner, Hoekje, Kriete, Singley and the writer. Miss Brick of our Miyagi Girls' School, Sendai, her helper, Miss F. Hayashi, and four of our women evangelists were present at the hotel at the Mission's reception to the workers on the evening of the 20th, at which Miss Brick played her violin and Dr. Noss delivered the address of welcome in the name of the Mission. All of the Japanese workers and some of the missionaries put up at the Fudo Waterfall Hotel (see Dr. Noss's book, "Tohoku, the Scotland of Japan," for an account of Fudo, the fire-god), in a valley of hot springs, known as Higashiyama (Eastmount), about two miles distant from the city of Wakamatsu. The writer was entertained in the hospitable home of Dr. and Mrs. Noss. All the meetings were held in the church building at Wakamatsu.

To be together thus for almost four days, eating and sleeping at the same hotel, opening the heart and exchanging opinions, and daily going back and forth the distance of two miles between the hotel and the church, was truly profitable, even as mental recreation, if nothing more. The individual worker in his country station often has a feeling of

isolation but when he comes to a gathering of so many of his fellow workers from the various places in our Tohoku field, he catches the spirit of the unity of our campaign for Christ.

On the morning of the 21st, there was a Japanese sermon by the Rev. Henry K. Miller, of Tokyo, on "The Necessity for a Universal Standard of Morality," and a lecture by the Rev. T. Tan, of Yamagata, on "Jesus as a Preacher." Then followed an open discussion of "The Past and Future of Evangelistic Work in Tohoku." A preliminary questionnaire had been sent out as to how the failures of the past might be avoided in future and how we could look forward to success. The replies had been carefully tabulated by the Rev. T. Taguchi, pastor of the Wakamatsu Church. That afternoon there was a communion service, conducted by the Rev. Willis G. Hoekje, of Morioka, and C. Akiho, pastor of the Aramachi Church, Sendai. In the evening, at the hotel, rules for the Evangelistic Workers' Association were drawn up, new officers elected, and the matter of the publication of some central organ for the various churches in the Tohoku discussed.

The sunrise prayer meeting next morning was held under the cherry blossoms on Yunoyama (Hot spring Mountain.) The leader was Mr. S. Nakayama, a native of the town of Hongo in Aizu and at present a worker at Ishinomaki in Miyagi Prefecture.

Tohoku Classis opened on the morning of the 22nd with a sermon by the Rev. Y. Jo, pastor of the Fukushima Church and the retiring president of Classis, who exhorted the workers to be in Christ, to grow by means of His life, to bring forth good fruit, and to give God the glory. The Rev. S. Hagiwara, pastor of the Nibancho (East Second Street) Church, Sendai, was elected as the new president.

The Rev. D. F. Singley was recognized as an advisory member and the Rev. Willis G. Hoekje, though not a member of the so-called co-operating mission, was by courtesy granted the privilege of the floor. Classis voted to take part in the

plan approved at last year's Synod of doubling the membership, offerings, attendance, property, efficiency, etc., of the Church of Christ in Japan within the next five years and, for this purpose, to hold special evangelistic meetings within the bounds of Classis. The preaching-place at Kitakata in Aizu, and Miharu which is also in Fukushima Prefecture, are to be raised to the dignity of mission-churches (*dendokyokwai*). The former Japanese members of the Tohoku Local Evangelistic Committee, Messrs. Igarashi, Ito, Jo, Yano, were re-elected. The Standing Committee of Classis consists of Messrs. Hagiwara, Ito, Igarashi, Jo and Yano. The Japanese representatives on the Joint Evangelistic Committee are Messrs. Hagiwara and Kajiwara. Classical district superintendents were elected as follows: Miyagi Prefecture, the Rev. C. Akiho, Sendai; Fukushima Prefecture, the Rev. T. Taguchi; Akita Prefecture, the Rev. K. Tsuchida, Akita; Yamagata Prefecture, the Rev. T. Tan, Yamagata; Aomori Prefecture, the Rev. K. Ito, Sendai; and Iwate Prefecture, the Rev. R. Narita, Morioka. Messrs. R. Watanabe, I. Tsuda, and S. Horiuchi, three of this year's graduates of Theological Course A of North Japan College, Sendai, were licensed to preach. Yamagata and Sendai were suggested as places for the next meeting of Classis, most of those present favoring the former place, but the final decision was referred to the Standing Committee of Classis. Statistics for the year 1919 showed 262 baptisms, 3,620 Sunday School pupils, offerings over Yen 11,961 (\$5,980.50). and entire number of church members at the end of the year was 3,161.

The women of the Wakamatsu congregation served a luncheon of *sekihan* (rice boiled with red beans) and *manju* (bean-jam buns) at the church at noon on the 22nd. They opened a bazaar on the second floor of the church and sold hand-made articles, etc.

On the last day, April 23rd, it was so cold that mingled rain and snow fell. As the workers left their hotel at Higashi-yama on the way to the railroad station

at Wakamatsu, the crest of Mt. Haguro was white with snow, half way down the slope the cryptomeria groves looked almost black in their density, and at the foot the cherry blossoms were like a river of bloom.

WM. G. SEIPLE.

The Escape of the Missionary Wives From Yochow

(Through the kindness of Mrs. William Mann Irvine, wife of the Headmaster of Mercersburg Academy, we are able to share with our readers some excerpts of an interesting letter which she received recently from Mrs. William F. Adams of our China Mission. The letter was written from Kuling, China, July 9.)

"Just six days before the trouble began, Dr. Adams called me in the night to rise and we would do the packing and leave on the steamer that was coming the next morning. Had we not done this, we would have probably been there in it all. The twentieth division of soldiers was leaving then and all the officers' families were leaving the same day. * * * * Dr. Adams didn't receive word of Mr. Reimert's accident until three hours later, as the guards wouldn't permit messengers to go across country. As soon as the messengers arrived in town Dr. Adams quickly prepared for an operation, carrying necessary equipment along, a native doctor and our head Chinese nurse accompanying him. Crossing the bridge half way between Yochow and Lakeside a soldier levelled a revolver directly at Dr. Adams and just as he was going to shoot, another soldier pulled it away, saying, "You are shooting foreigner."

The medical men arrived at Lakeside at ten o'clock at night, six hours after Mr. Reimert had been shot, too late, but they found Mrs. Hoy and Mrs. Reimert and their little girl hiding in the grass, soldiers were thick, shooting in the compound in all directions. Mrs. Hoy said Dr. Adams helped them over the wall on ladders, put them on his horses and led the horses into town. They couldn't ride

through the city, the firing was so heavy, so they stopped in the railway engineer's home until daylight and Dr. Adams led his horses into town. Mrs. Hoy says she will never forget that ride. They were stopped every twenty yards they went by guards asking who they were and their business, etc. Many of them said, "Don't come any further." They were heavily armed. But the doctor stopped many times and prayed, Mrs. Hoy says. And to the dear Lord be thanks and praise for guarding him and those poor ladies. It was a dreadful experience.

Fourteen thousand people sought refuge in our compound in all the heat. Some of them hadn't a bite to eat for several days. Dr. Adams says he and his assistants went about pouring disinfectant over the people and they took it all so good naturedly. Our porches, upstairs and down, were packed with these poor sufferers. Dr. Adams couldn't have his bedroom windows open because of the odors outside on the porches. Many babies, some twins, were born around the compound in various places and only the boy nurses there to care for them. Little we know of the sickening condition of

things and of the anxiety of the refugees.

How the poor Hunanese have suffered. A battle was fought, lasting five hours, a few miles from Yochow, the town was burned to ashes, and only seventy of the two thousand five hundred town people escaped the rifle and sword.

Everything was looted in Yochow, with the exception of our compound, and three times the soldiers broke into our compound, but the kindness and tactfulness of our men helped out. They would come in bands of fifty or sixty and our people fed them and coaxed them along until they got them out each time.

Mrs. Reimert has been so brave. What a great loss to her family and such a tremendous loss to our work here. But Mr. Reimert's splendid work is going on in the hearts of many, even though he is not present in body."

The flight of the arrow is swift,

When the hand on the bow is strong.

The heaviest shadow will lift

From the heart that is filled with song.

And the way of peace is not hard to find,
When Christ is the Law of the willing mind.

—RICHARD SILL HOLMES.



LOWER PRIMARY SCHOOL AT WUSUH IN SHENCHOW DISTRICT, CHINA.

"Our Relation in Service"

GEORGE F. BAREIS

AFTER several weeks have elapsed, I am attempting to put on paper remarks that were made from random notes jotted down during the sessions of the Conference at Lancaster, Pa. I recall that I was very much embarrassed to speak in the *place* and in the *presence* of Rev. Dr. Bowman, Rev. Dr. Richards, Prof. Schaffer and other scholarly and distinguished persons, and therefore did not follow my notes, and now I find it difficult to give even an outline of what I may have said.

When I still leave home to attend a meeting of the Foreign Mission Board some of my friends say, "We wish you a pleasant trip," and when I get home my friends and family say, "Are you sick, you look so tired and worn." Believe me when I tell you that in no other of my associations and activities has there come such terrible and plain pleading of the Crucified Christ as comes to the members of the Foreign Mission Board. The duties and responsibilities of the members of the Foreign Board are the most serious and sacred and far-reaching of any service to which a human being can be called. Just consider the outlook in China, Japan and the other parts of the world. Never in the history of the whole world have there been such far-reaching problems and responsibilities, affecting two-thirds of all the races and peoples of the earth. Here at home every one is looking to the Church of Jesus Christ to point the way—the only way—in these reconstruction days. Capital and labor, these two co-operative brothers, certainly must look in vain for any other solution of the present unrest except the religion of Jesus Christ.

At every meeting of the Board there are the pleadings of our missions and of the missionaries present, emphasizing the great crisis, which if not met just now will mean great loss and perhaps, never to return opportunities.

Some plead for Kindergartens, and tell us that unless we start a kindergarten at

some particular place at once some other Mission will get the benefit of about all of our past work. Of course we as members of the Board realize the advantage of training the child and therefore the appeals weigh heavily. Then there come the appeals for schools, presented by our own Dr. Schneder, and who would want to do otherwise than give everything he asks for; others plead for the evangelistic side of the work, and this certainly should need no special appeal, for to many it is the particular and outstanding work of Foreign Missions; along with the evangelistic appeals come the necessity of residences for the missionaries and certainly the Board realizes that the health and comfort of the missionaries must by all means be considered, and then we listened with interest to the unique appeal of brother Alfred Ankeney for Chapels. Every one of these and other appeals come as things that are absolute necessities, and that if not met, a crisis will have been missed.


You can readily see that it would require many more thousands of dollars to only partially meet these appeals than the Board can command. This leads me to say that the Board of Foreign Missions is not stingy. If proof were needed we could refer you to the Church, and the Banks and to our big debt. No, the Board is not penurious, but pays as large salaries and in other ways takes as good care of our missionaries as other churches. The Board, in the very nature of things must be optimistic; arrangements are always made to carry on the work long before the money is in the treasurer's hands, in fact it is simply a matter of an abiding faith in the ultimate victory of the Gospel of Jesus Christ. Speaking of optimism, our Secretary, Dr. Bartholomew, is the kind of an optimist that sees a light in the dark where there is no light, but once in awhile some members like myself find ourselves trying to blow the light out.

That the Board may do its best there must be, on the part of the Church, the missionaries and all our associates, the most hearty team work, and mutual sym-

pathy, and an abiding confidence and forbearance, all co-operating in the firm assurance that there are Eternal Verities, and that our God is Self-Existent, Omnipresent, Omnipotent, and that He loves His children and that His promise "Lo, I will be with you always" is still His word.

Canal Winchester, O.

Some Striking Figures on China's Commercial Possibilities

 IN China, we find the greatest homogeneous population in the world.

Four hundred million people belonging to one great family, with a common history, a common tradition and a common instinct; a race of marvelous physical vigor, occupying the largest fertile area in the temperate zone of the earth; a race highly civilized in all that makes for stable business conditions and the production and conservation of property, yet poor in wealth, because without the means of transportation, Chinese labor has been confined entirely to its local home market.

Before the introduction of railroads the average wage scale for ordinary labor in China was only 5 cents a day. The last thirty years has seen the building of approximately 6,000 miles of railroad, with the result that wages in that part of the country served by railroads have leaped to an average of fifty cents a day. Some cheap labor may still be found in this region, but much more will be found that demands and secures a dollar a day, while in some of the treaty ports even higher wages than this are demanded and received. The average income per inhabitant of China today does not exceed \$30 per year. Compare this with the average annual income per inhabitant of our country, of almost \$600 per year.

* * *

With only 6,000 miles of railroad in the whole Chinese republic, when it could easily use and support 200,000 miles of railroad; with Chinese farmers in the remote interior raising and selling wheat for twelve cents a bushel because

it cannot be exported; with Chinese labor producing all sorts of manufactured products at a wage scale not exceeding ten cents a day, because the product must be consumed locally, it is easy to see that the chief business in China for the next fifty years will be the construction of railroads, which will open up the remotest corners of the republic, as the construction of railroads opened up our own country. The building of 200,000 miles of railroad in China in the next fifty or sixty years will produce in China a growth in wealth and an increase in wages, and in the value of farm products, similar to that which it produced in our country.

Fifty years of such railroad construction in China will increase the average annual wage per inhabitant from \$30 to \$200, at which figure it will be only approximately one-third the average annual income per inhabitant of our country at the present time. With the increase of medical knowledge, of sanitation and hygiene, the death rate of China will decrease and there will certainly be not less than 500,000,000 of people within the borders of the Chinese republic. This will mean by 1970 an annual income for the people of the Chinese republic of not less than \$100,000,000,000. This income, based on all the experience of our country and of Europe, will indicate a national wealth of not less than \$600,000,000,000, or more than twice the present wealth of our United States, and a sum not less than five times the present wealth of Great Britain.

If the increase in our wealth in the last fifty years has produced in our country not only the multi-millionaire, but for the first time the man who controlled \$500,000,000, it is easy to see that the increase in wealth in China that will come with the construction of railroads during the next fifty years—an increase in wealth that cannot be less in the aggregate than \$500,000,000,000—will produce for the first time in the world's history the billionaire and the multi-billionaire.

It is my firm belief that this first billionaire will be some young American of today, who, with his associates will grasp

the possibilities that lie in the construction of railroads throughout China and in the intensive development of that country which will follow the construction of these railroads.—*Public Ledger*.

A Handful of Salt

One day not long ago, one of our workers went to call upon some little children who had been out of Sunday School for two or three Sundays. For some time before that, they had come quite regularly but she had not found time to call at their house. This day, when she reached the home, first a maid came to the door, took the Bible woman's card in to the woman of the house who soon appeared at the door. When she learned who the Bible woman was, her face showed anger and she hurried back into the house, soon to appear again with a handful of salt which she scattered in front of the Bible woman,—this to indicate she considered the Bible woman a devil. It seems she did not understand what sort of school it was that her children were attending with their friends, but as soon as she did know, she put a stop to their going.

It was the first time the Bible woman had ever received such treatment and a tongue lashing, so it was quite a shock; but she apologized very humbly for having called and having caused such anger, and left. She could not sleep that night so she prayed for guidance in the matter. God seemed to give her courage and guide her to go back to that house the next day to talk to the woman and tell her what a mistake she was making. When she reached the house, to her surprise, the woman received her *gladly* and was wanting to talk to her as she was so much impressed with the Bible woman returning good for evil the day before. The woman was thoroughly ashamed of herself. She not only listened gladly that day, but has been attending the meetings for women ever since and is studying the Bible very carefully. The children come to Sunday School regularly.

—MYRTLE E. HAGIN

Col. Yamamuro

Years ago in the mountains of Japan, there lived a poor family by the name of Yamamuro. This family was very poor, distressingly poor, and there were several children to care for. Meat or fish were seldom seen or to be had as it was in a remote locality. The only delicacies apart from the common vegetables, and the rice, were eggs. The mother of this family, in her prayer to the local gods, made a vow never to eat eggs, as a demonstration of her desire that her prayers might be answered. These prayers were for all her children that they might be good and useful, but they centered upon her son, Gumpei.

This son today is the honored head of the Salvation Army in Japan. While he was a student, he went home one summer vacation and his dear old mother unearthed some money she had been secreting for him. It was a year's savings, consisting of five coins and worth all told five American cents. The mother kept her vow unbroken till death and lived to see her son a good and useful man.—"*Tidings from Japan*."

Solving the Problem

BY H. OXLEY STENGEL.

A labor of love is never *hard*—
No matter what's involved;
If we can learn to *love* our work
Then *half* the problem's solved.
For what we love to do is *play*—
Not tiresome *task*—and so
It's in our hearts where *discontent*
Or *happiness* will grow.
And if we show a smiling face
And willingness to *do*,
I think we'll help to end "*unrest*,"
(At least for us), don't you?

—Junior Red Cross Service

The new Missionary Hymnal is receiving many kind words of appreciation. Will you help to circulate it? Copies can be had from the Board of Foreign Missions. Price, 20 cents single copy, and 15 cents in quantities.

Woman's Christian College of Japan

BY DR. A. K. REISCHAWER

JAPAN believes in education. It is her boast that 98% of her children of Primary School age are enrolled. In secondary schools Japan had in 1917 approximately 330,000 students. Of this number about one-third are girls. The higher schools and colleges of the empire have something over 50,000 students; but here Japan reveals her non-Christian character, for out of that rather large total no more than about 25 out of every thousand are young women. The Government maintains only two schools above the High School grade for women, and these are not Colleges but Higher Normal Schools intended for turning out teachers for the lower grade schools. Then further, the Government has recently launched out in a six years' program for Higher Education which calls for the establishing of 33 new colleges and the enlargement of some of the existing higher institutions, entailing the expenditure of millions of dollars; but not one of these new schools and not one cent of these millions of dollars are for the benefit of young women. The simple fact is that Japan does not yet believe very seriously in Higher Education for women because Japan is still very far from being a Christian nation in its ideals.

And yet while Japanese men and the Japanese Government do not take Higher Education for women seriously, the young women of Japan are ready for more advanced study. Every year approximately 20,000 girls graduate from the High Schools of the country and many of these would enter colleges if they had an opportunity. Not only are the young women ready but it is equally certain that until large numbers of them enjoy the advantages of a College education, Japan cannot hope to make further progress in her real life. It is almost a truism to say that no nation rises higher in its civilization than the women of that nation, and that "the world's progress is timed to the footsteps of the world's mothers."

Japan has made great strides in the externals of civilization, but her inner life and her social and spiritual institutions have lagged behind, and they will continue to lag until Japan's womanhood is given a better chance.

It is the situation in the field of Higher Education in Japan and this fact that a higher Christian civilization depends so largely upon the leadership of educated Christian women that has led Christian educators to take the important step of founding a strong, first rate college for the young women of the Japanese Empire. In 1918 six denominations (Baptist, Canadian Methodist, Disciples, Methodist Episcopal N., Presbyterian N., and Reformed Church in America) agreed to co-operate in this new union institution. Their faith has already been abundantly justified, for the College began its first class with an enrollment of 84 students. The second year found 153 on the roll, with 124 other students taking special lectures. The third year began in April, 1920, and the number of applicants for admission was 175, of whom 68 were admitted. The college, at present, offers five courses, extending over a period of four years undergraduate work and two years advanced work. These courses are: English language and Literature, Japanese language and Literature, Liberal Arts, Social Service, and Business. As soon as the college is housed in permanent quarters courses in Science and Music will be opened. The subject of Education occupies a prominent place in all courses, so that students can prepare themselves for teaching in these branches. Of these courses the one in Social Service has attracted special attention from the Government authorities and the Home Department is giving two scholarships of 25 yen per month to students in this course.

The institution is housed at present in small rented quarters which are already more than crowded. Thus one of the first main needs is an adequate plant. A campus site consisting of about 23 acres and costing approximately \$135,000 has recently been purchased in one of the

suburbs of Tokyo. The building program for the next five years calls for about a half a million dollars, approximately \$175,000 for the first two years. A supporters' league in Japan is trying to raise \$250,000 on property assessment but at the beginning at least the major part of the burden will have to rest upon the shoulders of friends in the U. S. and Canada. The H. C. L. which hit Japan even harder than America has fallen peculiarly heavily upon the Christian elements and so they can not assume a very large share of the burden at this time.

The faculty consists of a strong group of men and women, well prepared for their task. The President is Dr. Nitobe, one of Japan's foremost educators and authors. The Dean and now acting President, in Dr. Nitobe's absence as a member of the Secretariat of the League of Nations, is Miss Tetsen Yasui, a woman of sterling Christian character and unusual educational qualifications.

The student body represents all parts of the Japanese Empire, about one-half of them coming from Christian High Schools and a little more than that per cent. being Christians.

The general atmosphere of the College is rather unusual for an institution of that grade in Japan in that it is characterized by a spirit of freedom and friendliness. The college having been founded on Christian principles and having as its leaders earnest Christians, it is not strange that its general life should be thoroughly Christian and that so many of its students should be engaged in definite Christian work.

It takes a little imagination to see that this new institution, representing the main training ground of the intelligent leadership among Japanese women of the future, occupies a very unique place. Some 35 years ago Christianity had a wonderful opportunity to impress its ideals for life upon the young men of Japan. Had Christian education at that time co-operated in establishing a strong central University for men, Japan would be today a very different Japan. But Christians

failed to take the lead and left the higher education of Japanese young men to the Government and other non-Christian colleges and Universities which have been either hostile or indifferent to Religion. Some recent figures for the Imperial University of Tokyo give only a few hundred students as interested in any religion, while over 4000 of them consider themselves either as atheists or as agnostics. It is perhaps no wonder that Japan is not doing things in an approved Christian way in her dealings with her neighbors and the neglected classes within her own borders.

Now Christianity has once more a great opportunity, viz., to assume the leadership in Higher Education for the young women of Japan. President Pendleton of Wellesley who has recently returned from a visit to the Far East expressed it as her deliberate judgment that she saw no other institution which seemed to her so supremely needed and deserving all adequate help as this new Woman's Christian College of Japan. She also says that the College represents "the last hold that Christianity can hope to have in education in Japan" and that "the only hope of a really democratic and liberal spirit coming to the front in Japan lies in Christian education of the coming generation."

A prominent American business man who recently visited Japan and saw this college told the representatives of the Mission Board who are co-operating in the college that America is justified in spending not simply thousands upon this institutions, but millions, for there is no more effective way to cultivate international good will than just such enterprises. And those of us who know what a big place educated Christian women occupy in all Christian activities and life of America will know that the progress of Christian work in Japan will depend in a large measure upon the rapidity with which an institution like this new college can send forth well educated, earnest Christian women.


Tokyo, Japan.

Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

Editorial Comment

Hand in Hand with the Bible

 HE necessity to provide good literature in the Oriental languages has made but a slight impression upon the American Christian mind. We believe that the convert needs something to read beside his Bible, but in Japan, China and India that something cannot be found in the literature of those countries. A few stories have been published and several magazines, but the extent of the work is wholly inadequate.

At a recent gathering of women, a missionary from China was asked what book she most desired to have published in Chinese, and unhesitatingly answered, "A Child's Life of Christ." From the audience immediately came a volunteer with her \$200 to finance such a publication.

In commemoration of their fiftieth anniversary, the Woman's Foreign Mission Board of the Baptist Church will give ten jubilee books. A Child's Life of Christ will be published in the languages of nine countries in which their missions are at work. In China they will publish a Baby Book—beautiful as any Baby Book can be made. Before long the Chinese mother will have the record—more precious to her than she can tell—of the first smile and word and other first things in her baby's life.

The mission of Christian literature in the Orient should have a place on the program of every missionary gathering. The fund to provide such literature is maintained by special gifts from societies and individuals. The year of jubilee will have come when our Christian schools will have libraries similar to those in American schools.

Home Mission History Makers

A series of articles on "History Makers in Our Home Mission Field" will appear during the fall and winter months. Some of the articles will be written by the men and women who have been pioneer missionaries. In this issue the account of the pioneer work of Rev. Jacob Hauser was written by himself, although he has passed his seventy-fifth birthday. His home is at Melbourne, Iowa.

Rev. Hauser was the first missionary to the Winnebago Indians at Black River Falls. He learned their language by living with them. He compiled a dictionary of 1,000 words, the first step in teaching the Winnebagoes to read and write.

Our Part

Four women have been placed upon the two commissions created by the Board of Home Missions to represent the Woman's Missionary Society. Mrs. B. B. Krammes and Mrs. Edwin W. Lentz are members of the Commission on Evangelism and Mrs. W. R. Harris and Miss Ruth Gillan on the Commission on Social Service. As members of the Church women have been in accord with the two avenues of Christian endeavor. The new relationship challenges an approach to the subjects from the angle of an organization.

We observe that in some denominations these subjects receive emphasis through regularly conducted departments in the missionary magazine. We believe it will be profitable to give space on the programs of our Synodical and Classical meetings for discussions of the subjects with special emphasis on the *Home Bible Reading and Prayer phase* of evangelism.

A Missionary Home

Above the side entrance to the Presbyterian Home at Lake Chautauqua, New York, we read, "Missionary Home." A visit there justifies the name.

The home consists of fourteen single and fourteen double rooms, parlors, dining room, kitchen, bath rooms and porches. During July and August the home is filled with missionaries—fathers, mothers and children. During this season 96 missionaries made their home there for a shorter or longer period of time.

In June the home is opened for the missionaries' children, who are in college and need a vacation home. The young people secure positions in the hotels and business places and have their rooms with the use of the laundry, parlors and porches, free of charge. During July and August the boarding establishment is opened. A competent cook is provided, but the missionaries do whatever waiting on table that may be necessary. This year the boarding department was managed according to the club plan, and the rates varied from \$3.75 to \$6 per week. This is for food only. The other expenses are met by the Woman's Auxiliary, Chautauqua Presbyterian Association, in which membership dues are 50 cents per annum.

On each Thursday afternoon during the season the house is thrown open and Presbyterians and their friends on the grounds are urged to come and visit the home. Each visitor is requested to register; this season the registrations passed the 1,500 mark. Addresses are made by the missionaries and envelopes are distributed through which gifts may be made to the maintenance of the home.

As our work on the foreign field is extended and the number of missionaries increase, we should look with more zeal toward making provisions for their comfort when home on furlough. We know the problem of the children's vacation weighs heavily upon the heart of the mother and father missionary. Shall we as a W. M. S. not be thinking of these things?

Then, again, the missionary home is where reunions may be held. When the parents return on furlough, after a long separation from the children, they deserve to have a place where they may be "just together" as a family.


The subject has been discussed at various times; a survey of the assets toward a missionary home might be taken up with success.

Do You Know?

That the *Missionary Review of the World* has arranged for splendid articles by translators and students upon the subject of the English Bible? All information which supplements the contents of the study book, "The Bible and Missions," should be eagerly sought by women who are beginning to see that they owe a great deal to the students who have withdrawn from the pleasant every day life in order that people might read the Bible in their own languages.

What would the Bible in Hebrew, Greek or Latin mean to the average woman in America? What does our English Bible mean to the Chinese or Japanese? We have thought so little of this that few of us can give the names of any translators. The *Missionary Review of the World*—the only interdenominational missionary periodical since *World Outlook* was discontinued—comes to our aid in this study upon the Bible translations.

Pioneer Work of Rev. Jacob Hauser

 **J**ACOB HAUSER was born in Aldingen Bailiwick (county seat) of Spaichingen, Kingdom of Württemberg, Germany, April 1, 1845. He came to America with his mother and four sisters in 1852, the father having preceded them, and made their home in Cincinnati, Ohio, where the father had obtained work as blacksmith. The father died when he was but twelve years old. He lived and grew up here until about 1866, when he moved across the river to Covington, Ky., boarding for about two years with one of his sisters. He was educated in the pub-

lic schools of Cincinnati, confirmed in the Evangelical Protestant St. Matthew's congregation of the city by Rev. Raschig, but while in Covington he joined the Reformed Church, during the pastorate of Rev. Schwedes. Encouraged by the latter, he decided to serve the Lord in the ministry and was recommended by the consistory to the Mission House in Wisconsin in the year 1868. Here he studied till 1873, when he entered the Foreign Mission, then carried on by the German Evangelical Missionary Society of New York, at Bisrampore, Central Provinces of East India. This was an interdenominational society, composed of members of the German Reformed, Dutch Reformed, Presbyterian and Evangelical Churches. I wish to emphasize this fact. Our own Church did not at that time have any foreign mission of its own.

He was ordained in New York by order of the Sheboygan Classis (which had examined and licensed him) by Rev. Busche, of our own Church.

The impulse to work in the foreign field came long before he entered the Mission House, and must, next to the Lord, be ascribed to Rev. Waldmann, then of Cincinnati, a minister of the Evangelical Church of North America.

When the Board of the Mission Society in New York sent him to India, in November, 1873, he was told that two missionaries who were to help the senior missionary before him had left India again because they could not get along with him, that a third one had left Bisrampore for the same reason, and founded a mission at Raipore, forty miles away, and that he should endeavor to bring about a reconciliation between them, as the Board could not well support two stations.

He arrived at Bisrampore on February 6th, 1874, and at once started to learn the language, having as a teacher a converted Brahmin called Ganga Ram. In about a year he had learned enough to enable him to teach in the mission school and later on to help in evangelistic work in the surrounding native villages, assisted by one of the Christian catechists. In

the meantime he had succeeded in bringing about a reconciliation between the two other missionaries, the one in Raipore having returned to the main station, three families now living in one house.

But this happy state of things did not last long. There arose trouble and dissension again between the two missionaries mentioned before, and the younger one resigned his position and prepared to return to America.

But this was not the only difficulty in this interdenominational mission. In course of time Rev. Hauser perceived that there was also dissension between the Mission Board at home and the senior missionary. When he thinks of these things he does not feel very hopeful of the interdenominational tendencies advocated so strongly at the present time. Interdenominationalism did not work well here. These missionaries came from different churches.

This mission was transferred later to the Evangelical Churches of North America, when it ceased to be interdenominational, and since that time it has been growing steadily, having established many new stations.

After the other missionary had resigned, Rev. Hauser, who had come to the conclusion that God's blessing could not rest upon a work carried on in disharmony, also resigned, but first requested the Board to send one of its members to investigate their grievances. This, the Board said, it was unable to do, but advised us to settle the differences among ourselves. As this method had been tried before without permanent effect, he wrote to the Board that he could not work under such conditions, and consequently returned to America. Ps. 133 will shed light on his motive for so doing.

Arriving in Wisconsin in the spring of 1876 he took charge of the church in Mosel, Sheboygan County, and served it for about two years, when he was asked by Sheboygan Classis to become their missionary to the Winnebago Indians in that State. He founded that mission in December, 1878, and worked there till July, 1885, when on account of differ-

ences of opinion between him and the committee in regard to carrying on the work he again felt it his duty to resign and withdraw rather than to work in disharmony with the members of the committee, and Rev. J. Stucki, who had been his assistant, became his successor.

The Triple "I"

BY MRS. IRVIN W. HENDRICKS



HE letter "I" begins Institute, Individual and Inspiration. Always a favorite member of the alphabet family, it takes on a special significance for the Woman's Missionary Society at present, for the word Institute is looming large before Presidents of Classical Societies whose duty it will be to preside at these gatherings in the near future. Presiding officers are anxious for many things—a well prepared program, interesting speakers, fair weather, details all perfected by the committees in charge, and everything else that will assist in bringing about a large attendance. They are doing all in their power, but can do no more than prepare.

It depends upon the second "I" whether there shall really be an institute or only the frame work for one. Just visualize a church or lecture room, with officers and speakers present, looking down upon row after row of pews containing not an individual. It looks chilly, doesn't it? Well, that means that it is up to you, Madame "Individual," to make your institute a success or a failure. Go now, and mark the date on your calendar, then see your friends and remind them not to arrange for house-cleaning or any other thing on that date, for the institute is dependent upon them. If it should be rainy on that day, just consider before you decide that it is "not fit" for you to go whether you would make a similar decision if it were a dinner at the home of a friend. Don't let yourself "put one over" on your conscience.

It will depend very largely upon the individual (you) whether there shall be the third "I" in the triplet, for surely in numbers there is inspiration.

The importance of the campaign in unorganized territory and the result, will in large measure benefit this third "I" which stands for Inspiration. Thus all working together, the objective will be reached.

The women of Pittsburgh Synodical Society never let the grass grow under their feet when work is to be done, and naturally they were first to report a definite time for their institutes. Their dates for classes are as follows—Somerset, Saturday, October 16; Westmoreland, Monday, October 18; Allegheny, Tuesday, October 19; St. Paul's, afternoon and evening of October 20; and Clarion, October 21 or 22.

Dates for Institutes in the W. M. S. of Potomac Synod will be from October 25 to November 3. At this writing dates for other synods have not been finally decided.

Let us conform to the desires of the W. M. S. of General Synod as expressed at Reading and assist in making the institutes this year of great educational and inspirational value to the cause of missions, placing special emphasis on unorganized territory.

History of the W. M. S. Pittsburgh Synod

THE OUTLOOK OF MISSIONS congratulates Pittsburgh Synod upon the well prepared history, which has recently been published. The synod is 33 years old. As we read the abridged minutes of each annual meeting we are amazed at the progressive work undertaken from the beginning of the organized work. In addition to the minutes of the annual meetings, the history contains a summary of contributions, members and officers. The amount of money contributed in 33 years is \$76,165.02, or an average of \$2,380.15 per year.


* * *

Mrs. F. W. Engleman of Buffalo, N.Y. has been elected President of the Woman's Missionary Society, West New York Classis to succeed Mrs. V. J. Tingler.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

Greetings

 O every Young Woman's Missionary Auxiliary Secretary—Synodical, Classical, and Local: Greetings! To every Young Woman's Missionary Auxiliary girl in our Reformed Church: Greetings!

In the very beginning I am going to ask you, secretaries and girls, for your loyal support and hearty co-operation in performing the great task that lies before us. Our aim is a Young Woman's Missionary Auxiliary in every congregation in our Church. Some, however, will say you aim too high, perhaps; but you know the poet says "not failure but low aim is crime."

Do you realize that eighty-five per cent. of the girls and young women of our denomination are neither interested in, nor vitally connected with, any missionary organization? Hence to the fifteen per cent. belongs the privilege of trying to win to the cause of missions this far larger number of disinterested girls.

How shall we do it? Every day let us each one live just so close to Jesus through Bible-reading and prayer, that our daily walk and conversation will radiate His spirit;—so that in this way, we may be able to attract those girls who are on the outside.

Then let us work to make our Auxiliary meetings so interesting and instructive that the girl, who does not belong, will feel she is really missing a whole lot if she doesn't join the Auxiliary. Finally, let us talk missions. Let us make missions popular, contagious! The missionary enterprise is the biggest thing in the world today. It is the thing that will bring the "greatest good to the greatest number;" therefore let us not be ashamed to boost it!

Through the courtesy of the Educational Commission of the Woman's Missionary Society of General Synod we have been permitted to adopt the following slogan for our Department: "To give is to live." And I would have every girl ponder over the significance of this motto.

Consider some of the gifts that have come to mean so much to us. First is: (John 3:16.) "For God so loved the world, that He *gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Second: "Jesus so loved the world that He *gave* His life that He might draw all men unto Him." Third: "Our parents, Sunday School and Public School teachers have all given much to make us more useful and helpful girls. Now, what can we give that will help us to live a fuller life? Well, we can give our hearts to Jesus—"seek ye first the Kingdom of God." We can consecrate our lives to His service. Some of you girls are gifted with fine personalities; some have musical talent; some have linguistic ability; some have keen insight into things spiritual; all of you have youth, energy, time; use your talents, whatever they are, for the advancement of Christ's Kingdom in the world!

To some of you Jesus is calling today—"Go work for me in China or Japan." To others He is saying, "Come work for me in the home field;" and to the remainder, "Stay where you are and help send forth laborers." Lord help us each one to say:—"Whether I go, or whether I stay, I give myself to you to-day," and by giving ourselves grant that each one of us may have life, and have it abundantly!

* * *

More women of the denomination attended the Interdenominational Missionary Conference this summer than in previous years. Beside Wilson College, we know that women were registered for the Home and Foreign Mission Weeks, Lake Chautauqua, Northfield and Winona Lake.

An Echo from the Tiffin Conference

Mrs. B. B. Krammes, President of the Woman's Missionary Society of General Synod called a meeting of all missionary women for one afternoon of the Tiffin Conference.

The census of the meeting showed there were present from Eastern Ohio Classis, 7; Miami, 10; Lancaster, 2; Tiffin, 76; St. Joseph, 1; Tuscarawas, 8; Central Synod, 32; and 5 of the Executive Board.

Miss Hine gave the greeting; her message was that inspiration and getting started right would promise good results. Miss Helen Nott brought greetings from North West Synod, —the largest in territory and the latest organized. She said the new synod was anxious to become as efficient as the classical societies of Ohio Synod. Miss Graber brought greetings from the Interior Synod. She said, opportunities were unlimited with them and that they were anxious to learn from the other synods. Miss Kerschner, in addition to the greetings from Eastern and Potomac Synods, gave an encouraging message. She says "Purpose without Pep is Piffle."

Mrs. Anna L. Miller fully explained the budget adopted by General Synod and showed how the work must be enlarged during the next triennium; naturally this responsibility rests with all local societies for success.

A wish box was then opened by Miss Kerschner. This box had been placed outside the door of her class room. Miss Kerschner had given instructions to drop in a wish for local betterment, to be discussed at the afternoon meeting. Mrs. C. A. Krout explained the Literature, which all were glad to hear.

The Conference proved to be a very enthusiastic meeting, with much profit, leaving new thoughts and inspiration, we trust to all present.

DORA C. REITER.

Miamisburg, Ohio.

Literature Chat

PRINTERS have been very busy but at last we have been able to supply the demand for the Young Woman's Auxiliary and Mission Band Packets. Have you sent for that Woman's Missionary Society Packet you thought of ordering? Please do not forget that neither of the W. M. S. depositories carry the study books. Much delay will be avoided by ordering direct from the Publication Boards, or if you want to order in the same mail with your Packet, write both orders on separate sheets of paper. Money for books and packets should never be sent together.

Those of you who "shopped early" have, I am sure, enjoyed the opening chapter of "The Bible and Missions," together with the W. M. S. and the Auxiliary programs. It is not an easy chapter, but the programs helped. There is so much important material in the chapter that you must have found it difficult to use all the "high spots" in one meeting. Do you not wish you might have two meetings for chapters I and II?

The Prophets have such real breathing qualities, that I wonder whether you made them live by having twelve of the women or girls represent them and in two minute talks give the message of each one?

Does it not add interest to your meetings since you are "telling" things instead of "reading" them all the time? As you study Chapter II will you remember to have someone tell of woman's activities in the early church, and be sure to mention the names of the members of the first Woman's Missionary Society who accompanied Christ on his second missionary tour? Page 86 in text-book and Luke VIII:1-3.

An interesting paper on "Famous Women of the Reformed Church" might be also be prepared. (Data may be secured by sending to the depositories for the play by that name, price 25 cents.)

"The Bible and Missions" gives many opportunities for impersonations and monologues. A number of good ones

have been given at the various summer conferences and will be published, but I know that as you, Madam Leader, are making your assignments for the November meeting you will want that little woman, in your society, who is just waiting for something to do, to work out her own impersonation of Adoniram Judson or one of the other Bible translators.

In the Chat for July, you were urged to send for your supply of material for the Thankoffering meeting. Have you done so? Three plays, varying in price from 5 to 12 cents, a new service, with its pretty song—10 cents a dozen or 75 cents a hundred, to choose from. This is sufficient material to give you an unusual program for that service, which has become *The Service* of the year for our societies.

The Bible as a Means of "Education for Individuality"

(To be used with November Program.)

This is the day of the specialist, the day when we hear much of the training of children according to an individual bent, but there is one thing to be guarded against, and that is that in training the individual great care must be taken to avoid narrowness.

As the public schools are now constituted this individual work cannot be done to any great degree of success there. So in many cases the parents are directing the education of their children themselves.

In one home where the parents took upon themselves the earliest training of their children, the three subjects used for this course of study were poetry, history, and the Bible.

Poetry for the beauty of things.

History for the logic of things.

The Bible for the ultimate value of things.

The Bible is the most human book in the world and the King James version the greatest book in English literature, being indeed its very source and fountain head.

The Americans are not a Bible read-

ing people. It has been said of us that we are a "Bible Starved Nation." How is this condition to be rectified? By the parents taking their share of the work. Where? In the home. The Sunday Schools, with the children for one hour a week only, cannot do much. Too many parents expect them to do all the work in Bible instruction. The secular schools are forbidden to give Bible instruction, although the day is coming, has come in some places, when a portion of the school day will be spent in the Bible School. This brings the matter to the home, where it rightfully belongs. Each home must work out its own plan or method according to conditions and circumstances.

As a suggestion here is one that has been fully tried and found very successful. As soon as the breakfast was eaten while all were still assembled at the table, the Bibles were passed. Then, each reading a verse in turn, the chapter for that morning was read. On Sunday the seven chapters of the week were discussed or reviewed or illustrated if possible with Bible pictures. Nothing was omitted—the dry places, hard places, bad places, numerating of the tribes. Who begat Whom—All were read. If it was a dry place like the building of the tabernacle, it gave a lesson in patience and concentration. If it were a bad place (and there are some horrid parts in the Old Testament) it was better for the children to read it frankly with their parents while young enough to have their own interest in the interest of fact. If it was a hard place, there was friendly competition on pronunciation; but there are so many beautiful places—the stories, the poetry, the biographies, the prophecies, the Great Teacher, and then His faithful Disciples continuing His teachings and spreading the good news, and through and over all the presence of God.

In this way these children absorbed into their lives at the most impressionable age, the beauty, the truth, and the glory of the Bible, which surely formed the corner stone in their building of character.

MARY C. HARTMAN.

Thank Offering Department

MRS. ALLEN K. ZARTMAN

1354 GRAND AVENUE

DAYTON, OHIO

A Tribute

The June number of the Woman's Missionary Magazine of the United Presbyterian Church contains fourteen pages of appropriate tributes to the memory of Mrs. Mary Clokey Porter, who for many years served as the efficient Thank-Offering Secretary of that denomination.

I want to add my tribute of esteem and my deep feeling of personal loss in the death of Mrs. Porter. She not only served her own denomination with remarkable efficiency, she gave great inspiration and help to others, especially to those who were interested in her special line of work.

For All Thy Benefits

NOW delightful it is to be living in these golden summer days, when all nature is in full attune, bursting forth in a melody of praise and thanksgiving.

Turn from the busy work-a-day world and tramp with me through the meadows or into the woodland. Listen to the wood thrush spilling forth her liquid melody as the rhythmic cadences of dripping water.

As you breathe the perfume of new mown hay, and scan the harvest fields with their shocks of yellow wheat, you are reminded of a precious promise in the dear old Book "While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease." God's promises are sure. They are everlasting as His love. He gives us not only the beautiful things in nature, but also that which is essential for our comfort and enjoyment,—“and forget not all his benefits.” Forgetting God! How could we forget when day and night we receive from His bountiful hand and the sweet mer-

cies of His love and storehouse are full to overflowing. “For the Heavens are high above the earth so great is His loving kindness toward them that fear Him.” How can we forget Him for a single day when His goodness to us never fails. Let us give Him the best we have, not alone in words of gratitude and praise, but gifts of love that will hasten the coming of His blessed Kingdom upon the earth.

My Saviour's love is more precious
me

Than jewels of silver or gold.
To know that He's thinking of me each
day

Brings sweet comfort and joy untold

My feet cannot stray beyond His care
Tho dark and rugged be the way.
I know that I'm safe, for I'm His child
He is thinking of me today.

Thank-Offering Message

THE year is rapidly slipping away and we are nearing the time of Thanksgiving, when we shall give unto God a tangible offering, this offering to be the expression of the love and gratitude of our hearts for His goodness to us, throughout another year.

Those of us who have been identified with the Department of Thank-Offering were more than delighted with our success in the past triennium. How eager we watched and waited for the report to come in, praying that we might not be disappointed. The offering of over \$50,000 has given us courage to hope for much greater achievements in the coming triennium. Much, however, will depend upon the first year's offering. Will the records prove to us in the coming November. Shall it be an indication to us that we have been growing in liberality and that we have been busy in extending the influence of our Department unto the uttermost bounds of our Church?

No one feels honored by being identified with a work that is at a standstill.

growth is the evidence of life. We must therefore make rapid progress if we could prove that we are very much alive. Our work must be done with thoroughness if we would achieve a remarkable success, such as will be commensurate with our growth in membership. We must set about to secure the co-operation of many women in our Reformed Church who have hitherto stood aloof in a critical attitude.

It is not too early to begin preparations for a great thank-offering service in our churches in the coming November. The invitation cards and envelopes are indispensable for reaching every member of the church. Send to Mrs. C. A. Krout,iffin, Ohio, for a supply. The efficient Thank-Offering Secretary will be alert and eager to promote the interests of her department, making use of the material at hand, in her own original way, work up to an enthusiastic service.

The ultimate purpose of this annual service is the gathering of funds and the awakening of interest. The objects to be attained by a generous thank-offering are the much needed and well equipped Community House in San Francisco and a building for the Girls' School at Shenow, China.

The House of Brotherhood

The new pageant by Mrs. Edward F. Lemeyer passed its "First Night," triumphantly, and in the judgment of the summer conference audiences, promises to be a valuable aid in placing the emphasis aright in community service; it is especially illustrative of the text-book, *The Church and the Community*."

The pageant was presented at nearly all of the denominational conferences and was well received. Among the favorable comments is one which came from a superintendent of city schools. He said, "This is the best pageant I have ever seen. 'The House of Brotherhood' will challenge the best musical and dramatic talent of a congregation, but its presentation will be an event and not an episode, in the program of public meetings.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Bending the Twig

(For Mission-Band Leaders)

1. *The Program*:—Can you tell a story to children? If so you are needed in the Mission Band. Some of the stories this year are about men of whom even the grown-up people know little; others are about men whose names should be familiar in every household in the Reformed Church.

Speaking of the first group, a young woman—a recent graduate from college—said, "of course in a general way I know about Caedmon, Bede, and King Alfred, but as they are portrayed in the stories for the children, they have become men, very much alive." Through the stories of these men we hope to impress the marvelous preservation of the Bible, and to help the children love the Book. Mrs. Montgomery says, some people are so dull that when they teach the Bible they make it a dull book. This we wish to avoid.

The Mission Band Packet contains the two groups of stories, supplementary to "Lamp Lighters Across the Sea." The Early Lamp Lighter Series precede the text-book, but the book should be carefully read before the meetings begin, because it gives the aim and purpose of the study.

This group is composed of seven stories depicting life in the early monastery, when the monastery was a place where "men were fitted for duty." The later stories in the group show the change which came into the monastery and how it became a place where "men fled from duty."

The second group, Reformed Lamp Lighters, is about men in our denomination who have lighted the lamp of the Gospel. These stories should follow the text book.

The stories are uniform in size and we suggest that Mission Band leaders bind each group into separate booklets.

II. Directing the Children's Gifts:—

Instead of having a hit and miss offering, the children should be taught that their gifts support definite missionary undertakings. At the beginning of each month the object of the offering should be named and explained.

Mrs. Anna L. Miller, chairman of the Budget Committee suggests the following plan for the offering. Each leader is requested to make an attractive poster with the picture of the Child Jesus in the center, and beneath it a picture of the thank-offering box. The slit in the thank-offering box should go clear through the card board. On the reverse side a large envelope should be pasted over the slit.

The picture, representing the object of the gifts, should be pasted on the poster at the beginning of the month. This should be accompanied with a brief explanation. For instance in September a picture of the Japanese Kindergarten; in October the picture of a deaconess who visits the homes of the little Japanese children in the kindergarten. Clip pictures from the magazines and church papers.

At the end of each month, the offering, with its purpose clearly stated, should be sent to the treasurer of the local Woman's Missionary Society.

If, in addition to the above suggestion, leaders wish card board tepees, trunks, cradles, or boxes, send to Mrs. C. A. Krout, 244 S. Washington St., Tiffin, Ohio. (free except postage).

Please remember that the November offering is the Thank-Offering and will be given to our Indian Mission. The tepee may help the offering.

III. *Hand Work*:—Mrs. Schucker, our Mission Band Secretary, would like every Mission Band to make a Carey map. The idea is suggested in paragraph two, chapter two, "Lamp Lighters Across the Sea." If you do not have a large map of the world, make an outline map. Have the children search for missionary clippings and paste them upon the countries to which they refer.

Something interesting will be said about the Carey maps next month.

A Peep at our Indian Mission

"We have a little Indian girl that live among the pines.

Her hair is straight; it will not curl; but how her black eyes shine!

For love to her and God our class her pretty dresses sends,

And pays that she may go to school. She smiles to have such friends."

"Our class of boys, oh, what a joy adopts this Indian lad.

Yes, Henry Whitebear is our boy. But why so stern and sad?

He, too, will smile when he finds out what we're about to do;

Among the pines that lad will shout: "My boys, my love to you!"

Sunday Schools and Sunday School classes are pledging themselves to support an Indian child at school. If any of you feel the Lord urging you to do so, write to Rev. Theodore P. Bolliger, 1918 West Lawn Ave., Madison, Wisconsin. He is the treasurer of the Indian Mission of the Reformed Church in the United States. Or write simply to Indian School, Black River Falls, Wisconsin.

The six girls and the boy in this picture are Christians. Their names are from left to right in the upper row: Mary Lewis, Lucy Whitebear, Ethel Eagle, Theodore Lowe; and in the lower: Leroy Bigsoldier, Sadie Winneshiek, Viola King'swan. Theodore, son of King of Thunder, and Viola, whose parents are Christians, were baptized in early childhood. The other five, after three years of Christian instruction, but without urging or solicitation, one day begged to be baptized. The missionary, Jacob Stuck, was on his way to visit King of Thunder who was sick. The girls came wading after the missionary through the snow. He turned and asked them: "What do you girls want? What are you coming after me for?" Then they shyly proffered their request to be received into the Church by baptism. They were baptized last spring.

These pictures the undersigned just brought back from our Indian Mission.

FRANK GRETHOR.



GLADYS BLACKDEER.



HENRY WHITEBEAR.

SOME OF OUR INDIAN BOYS AND GIRLS



STANDING—MARY LEWIS, LUCY WHITEBEAR, ETHEL EAGLE, THEODORE LOWE.
SITTING—LENA BIGSOLDIER, SADIE WINNESHIEK, VIOLA KINGSWAN.

WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD
Comparative Statement 1911-1920

Total Receipts Not Counting Balances

1908-'11	Mrs. A. K. Kline.....	\$49,138.99		
1911-'14	Mrs. L. L. Anewalt.....	83,011.69	Increase of	\$33,872.90
1914-'17	Mrs. L. L. Anewalt.....	107,275.69	Increase of	24,263.80
1917-'20	Mrs. L. L. Anewalt.....	164,943.43	Increase of	57,667.64

Total for nine years.....\$355,230.91

Disbursements for Missions

	Japan.	China.	Total Foreign.
1911-'14.....	\$29,832.91	\$10,436.30	\$40,269.21
1914-'17.....	28,564.12	27,840.58	56,404.70
1917-'20.....	45,350.36	23,210.74	68,561.10

Totals.....\$103,747.39 \$61,487.62 \$165,235.01

	Home Board.	German Board.	Total Home.
1911-'14.....	\$28,652.33	\$6,011.04	\$34,663.37
1914-'17.....	32,721.66	5,938.20	38,659.86
1917-'20.....	47,597.42	8,368.36	55,965.78

Totals.....\$108,971.41 \$20,317.60 \$129,289.01

Of these amounts paid Board of Home Missions for Church-building Funds.....\$22,593.47
 Of these amounts paid German Board of Missions for Church-building Funds..... 8,408.90

Total.....\$31,002.37

Total of 73 funds Board of Home Missions, with \$470.58 paid on 74th.

Total of 16 Funds German Board of Missions, with \$408.80 paid on 17th.

Buildings Included in These Amounts

Japanese Church, San Francisco.....	\$2,236.00
Science Building, Sendai, Japan.....	19,000.00
Residence for teachers, Japan.....	3,000.00
Home of Miss Catherine Pifer, Japan.....	1,404.02
Kindergarten Building, Japan.....	1,000.00
Zierner Memorial Building, Yochow, China.....	11,419.81
Lakeside Chapel, Yochow, China.....	1,710.05
Home for lady teachers, Shenchow, China.....	2,109.83
Mrs. J. G. Rupp's China Chapel.....	1,235.45

\$43,115.16

MRS. LEWIS L. ANEWALT, *Treasurer.*

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of August

	1919.			1920.				
<i>Synods.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Increase.</i>	<i>Decrease</i>
Eastern	\$1,133.11	\$244.43	\$1,377.54	\$1,624.61	\$1,235.65	\$2,860.26	\$1,482.72	.....
Ohio	440.00	395.15	835.15	888.00	427.23	1,315.23	\$480.08	.....
Northwest	141.65	112.80	254.45	43.11	151.00	194.11	.....	\$60.34
Pittsburgh	735.50	150.00	885.50	.....	130.00	130.00	.....	755.50
Potomac	591.86	141.04	732.90	1,522.24	255.00	1,777.24	1,044.34	.....
German of East...	525.54	50.00	575.54	105.00	25.00	130.00	.....	445.54
Central	11.86	197.00	208.86	54.97	145.00	199.97	.....	8.89
Interior	150.00	.....	150.00	100.00	46.87	146.87	.....	3.13
Southwest .....	.....	45.00	45.00	265.49	5.00	270.49	225.49	.....
Bequests .....	.....	.....	.....	.....	250.00	250.00	250.00	.....
Annuity Bonds.....	.....	500.00	500.00	.....	.....	.....	.....	500.00
W. M. S. G. S. ....	.....	1,654.03	1,654.03	.....	1,966.00	1,966.00	311.97	.....
Miscellaneous ....	.....	21.70	21.70	.....	.....	.....	.....	21.70

\$3,729.52 \$3,511.15 \$7,240.67 \$4,603.42 \$4,636.75 \$9,240.17 \$3,794.60 \$1,795.10

Net Increase, \$1,999.50

A Study of Our Subscribers by States

	<i>Subscribers.</i>	<i>Church Membership.</i>	<i>Number of Members to a Subscriber.</i>
Alabama	3	..	..
Arizona	5	..	..
Arkansas	2	96	48
California	22	273	12
Colorado	2	228	114
Canada	1	868	868
Connecticut	2	945	473
Delaware	2	..	..
District of Columbia.....	15	767	51
Florida	3	..	..
Idaho .....	..	48	..
Illinois	71	1,840	26
Indiana	608	9,811	16
Iowa	96	4,680	49
Kansas	61	1,242	20
Kentucky	59	1,921	33
Maryland	390	15,740	40
Massachusetts	6	233	39
Michigan	83	1,486	18
Minnesota	7	715	102
Missouri	22	1,253	57
Montana	1	..	..
Nebraska	23	1,965	85
New Jersey	33	1,008	31
New York	150	6,940	46
North Carolina	215	6,170	29
North Dakota	1	1,421	1,421
Ohio	2,479	54,343	22
Oklahoma	2	..	..
Oregon	4	679	169
Pennsylvania	5,422	199,797	37
South Carolina	1	..	..
South Dakota	2	1,838	920
Tennessee	14	296	21
Virginia	168	2,419	14
Washington	1	72	72
West Virginia	64	998	16
Wisconsin	176	9,981	57
Complimentary	233		
Totals.....	10,449	330,073	32 (Average)

About 3% of Membership Subscribing

Secretaries of Literature! What Are You Going to Do About It?

It ain't the guns nor armament, nor funds that they can pay,
 But the close co-operation that makes them win the day;
 It ain't the individual, nor the army as a whole,
 But the everlastin' teamwork of every bloomin' soul!

—KIPLING (From "World Outlook").

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Rev. Daniel Burghalter, D. D., Tiffin, O.

Medical Examiner,
Dr. John H. Dubbs.

Meetings.
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

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Secretary of Mission Band Department,
Mrs. M. G. Schucker, 1306 Lancaster ave., Swissvale, Pa.

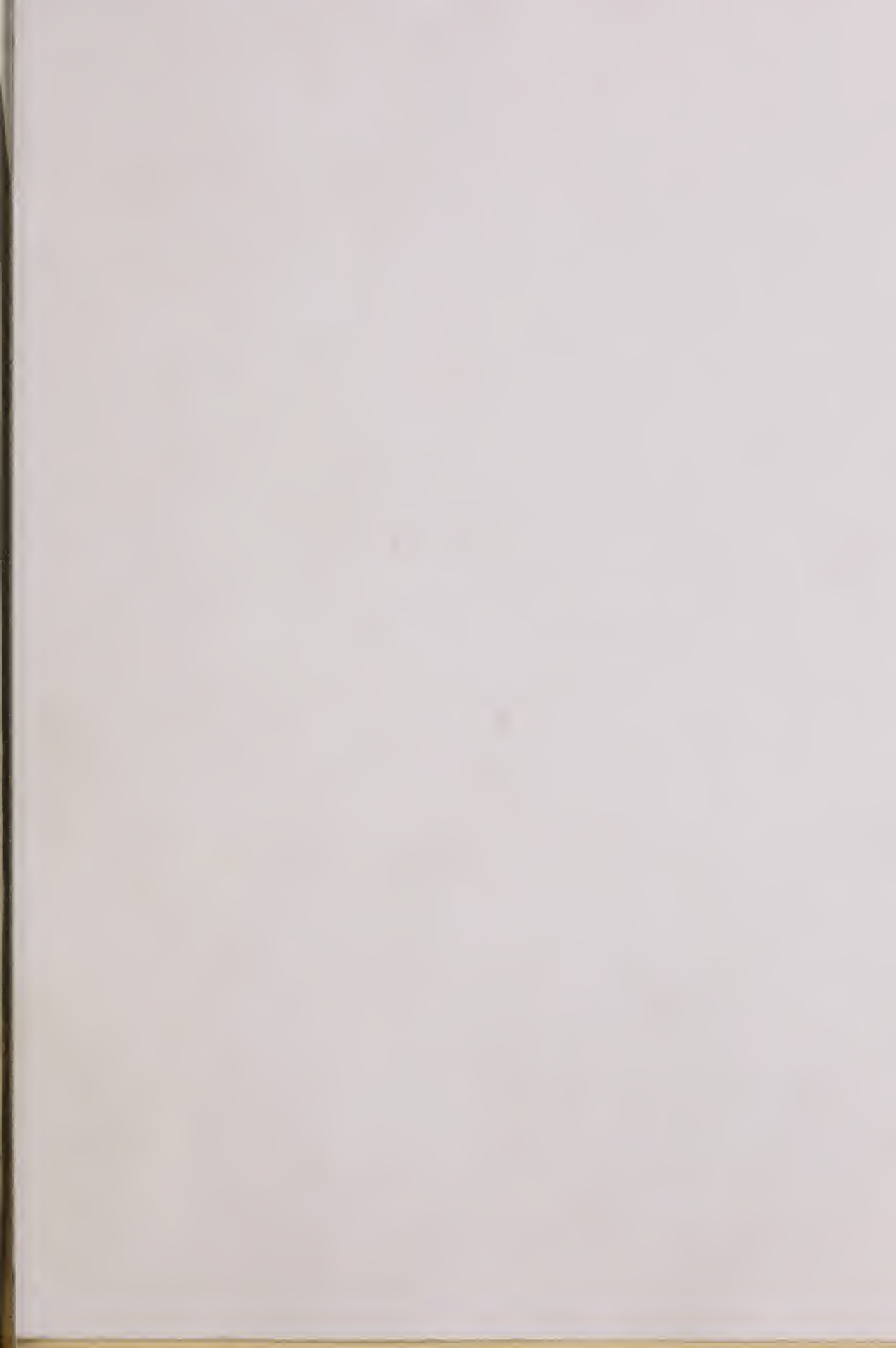
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Miss Ruth Nott, 1192 Ninth street, Milwaukee, Wis.

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Mrs. Conrad Clever, Hagerstown, Md.

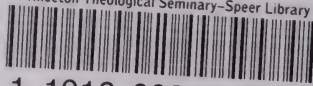
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Outlook of Misison

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